THE ESSENCE OF YOGAVAASISHTHA

BY

SRI JNANANANDA





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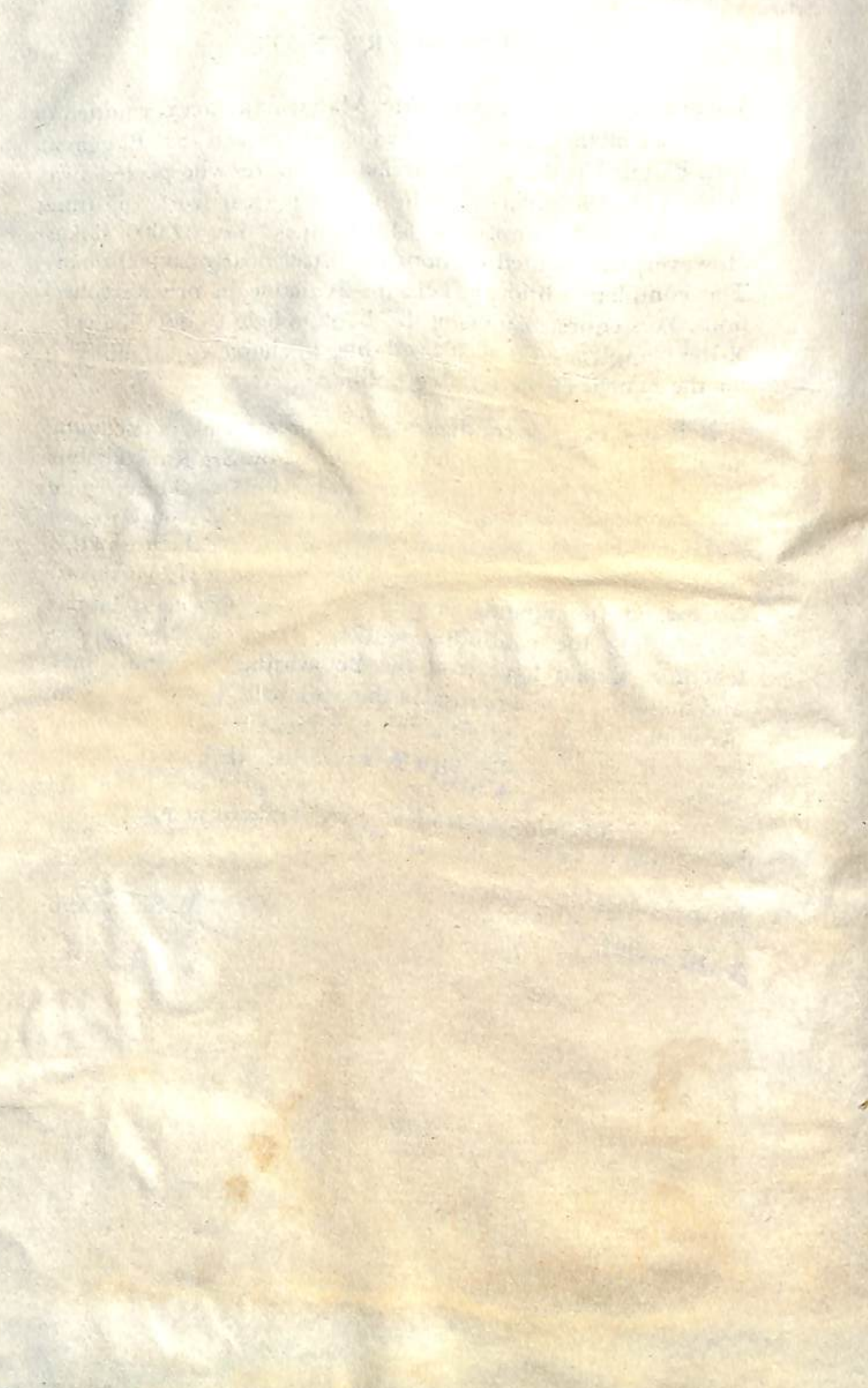
PUBLISHER'S NOTE

Yogavasishtha or Yogavasishtha Maharamayana is reputed to consist of 32,000 slokas. According to the late Sri Bhagavan Das, Pandit Vṛndavana Sarasvata of Benares who passed away in the year 1905 had read through this great work 165 times "and the work consists of 64,000 lines" i.e. 32,000 slokas. However, the printed editions consist of nearly 28,000 slokas. The complete edition is perhaps available in private collections. We request readers of this book to help us obtain a copy of the complete edition, if available, to enable us to publish it for the benefit of the reading public.

It is not easy to condense such a great book of Vedanta, often referred to in appreciative terms, by Sri Ramakrishna Paramahamsa and other sages and scholars. There is an abridgement known as Laghu Yogavasishtha consisting of 6,000 slokas. Sri Vasishthasangraha which forms the text of this publication is a condensation of the original in 1,698 slokas. Sri Swami Jnanananda Bharati who made this compilation, maintaining the continuity and retaining the flow of the teaching, should have read the Yogavasishtha several times and mastered it, as a perusal of the work will show. We wish to thank the Jagadgurus of Sri Sringeri Jagadguru Samsthanam for their gracious permission to utilise their publication Vasishthasangraha in this new publication of ours. We are grateful to Sri Samvid for making available to us his English translation of Vasishthasangraha.

V. SADANAND

Sri Rama Navami
2 April 1982



PREFACE

Here is a faithful and close English translation of Sri Gnanananda Bharati's condensation of the Yoga Vasishta. It is redolent with the vibrations of sincerity in the Quest, passion for communication with fellow-seekers tempered by the rectitude and austerity of the subject and a deep, overmastering concern to reflect and point to the original always. And the original is a cluster of the rays from the source (Gnana Vasishtha) trailing clouds of the glory of the Vast and Deathless Sun of Atma Vidya inducing inevitably contemplation upon, consecration to and communion with That. "Knowledge waits seated beyond mind and intellectual reasoning, throned in the luminous vast of illimitable self-vision." The call is to pass beyond knowings and be the Light, beyond enjoyings and be the Bliss. The discerning reader has the necessary spring-board and launching-pad in the translation which helps him enter into the luminous Rocket of Bharati's Sangraha which in its turn lofts him to land in Sun-belts of Knowledge and Moon-belts of Delight. Let the Sadhaka join in the greatest adventure of Consciousness and Joy.

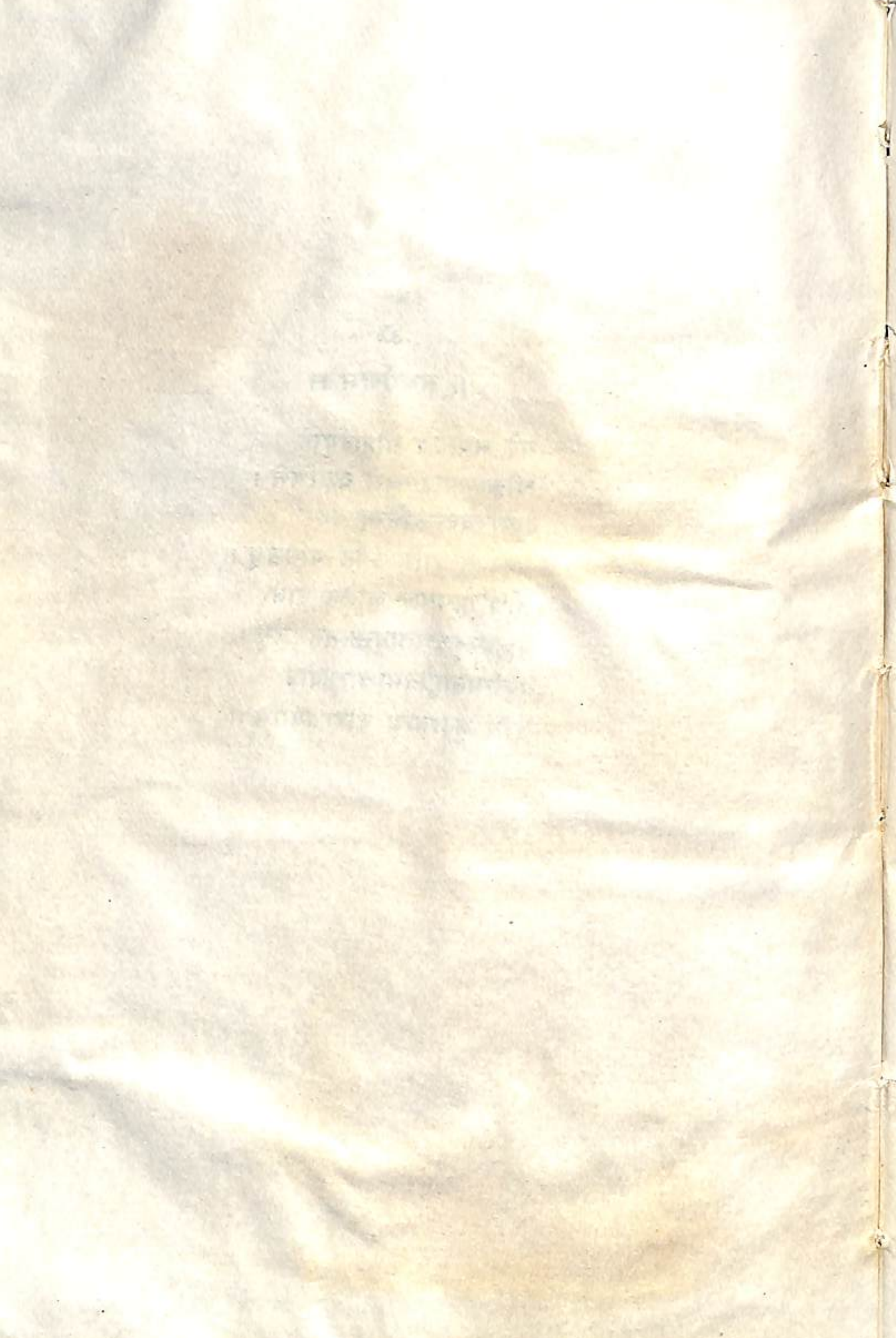
SEETARAMAN



ॐ

॥ समर्पणम् ॥

भद्रे भवत्यैव सौहार्दयुक्ते
श्रीकृष्णपादाम्बुजे बद्धचित्ते ।
दुष्पारवेदान्तसिन्धुस्वरूपं
ग्रन्थं तु वासिष्ठमेतं प्रसिद्धम् ॥
तीर्णोऽहमत्यल्पकालेन राधे
बह्वल्पबुद्ध्याप्रयुक्तस्ततोऽहम् ।
सर्वात्मनाह्येतमध्यात्मदीपं
तुभ्यं मुदाचाद्य नीराजयामि ॥



भाषान्तरकर्तुः मार्गप्रदर्शकाणां परमात्मनश्च स्मरणरूपं मङ्गलाचरणम् ॥

अविद्याजातमोहादिध्वान्तविध्वंसहेतुकम् ।
आत्मविद्योपदेष्टारं योगिनं राममाश्रये ॥ 1॥
रहस्यत्रयतत्त्वज्ञं विद्वांसं विनयोज्ज्वलम् ।
शमादिगुणसम्पन्नं वरदार्यमहं भजे ॥ 2॥
सौहार्दप्रेमवैराग्यतपोज्ञानादिभिर्युतम् ।
संविद्विद्याप्रदातारं ललितानन्दमाश्रये ॥ 3॥
चिन्तये राधिकां कृष्णप्रेयसीं ज्ञानदायिकाम् ।
मानुषीं तनुमाश्रित्य शक्तिपातं प्रकुर्वतीम् ॥ 4॥
नमः सच्चित्स्वरूपाय कृष्णाय परमात्मने ।
नित्यं श्रीगुरुरूपेण ममान्तर्यो विराजते ॥ 5॥
नमः प्रणवरूपाय नमो नारायणाय ते ।
त्वामाश्रयन्तः पश्यन्ति सिद्धाः स्वान्तस्थमीश्वरम् ॥ 6॥
ज्ञातृज्ञानज्ञेयरूपं तैः सदा परिवर्जितम् ।
सन्तं एकं स्वयञ्ज्योतिः आत्मानं समुपाश्रये ॥ 7॥

CONTENTS

KEY TO TRANSLITERATION OF SAMSKRTA WORDS AND PRONUNCIATION

In transliterating Samskrta words, with a view to pronouncing them properly, a standardised system of diacritical marks is now universally adopted. Because of the several kinds of marks used in the scheme, people find it difficult to read Samskrta passages written in English fluently. A simplified scheme of transliteration and pronunciation is given below which has been adopted in the present work. The only diacritical marks adopted are the underlining of a particular letter to distinguish it from the same letter used without such a mark, and the use of the apostrophe after three English letters. This also facilitates typing Samskrta passages in English without difficulty, in addition to facilitating easy and fluent reading. The Samskrta letters with their phonetic equivalents and their phonetic values as found in English words are given in the table given below:

Samskrta Letter	Phonetic Equivalent	Sounds Like
अ	a	"o" in son
आ	aa	"a" in father
इ	i	"i" in fit
ई	ee	"ee" in feel
उ	u	"u" in pull
ऊ	oo	"oo" in fool
ऋ	r	"r" followed by an indefinite vowel sound somewhat like "e" in rely.
ॠ	ŕ	"r" followed by a prolonged and indefinite vowel sound; a prolongation of the former–r
ऌ	l	"l" followed by the same type of indefinite vowel sound as in r
ए	e	"a" as in evade
ऐ	ai	"y" as in my
ओ	o	"oa" as in boat

औ	au	“ow” as in now
क्	k	“k” as in kit
ख्	kh	“ckh” as in blockhead
ग्	g	“g” as in gun
घ्	gh	“gh” as in log-hut
ङ्	ń	“ng” as in king
च्	ch	“ch” as in chin
छ्	chh	“chh” as in catch-him
ज्	j	“j” as in Jack
झ्	jh	aspirated “j” like “dgeh” in hedgehog
ञ्	ń̲	“n” as in fringe
ट्	t	“t” as in tack
ठ्	th	“th” as in ant-hill
ड्	d	“d” as in dog
ढ्	dh	“dh” as in godhood
ण्	n̲	“n” as in under
त्	t̲	“th” as in theology
थ्	t̲h	“th” as in thumb
द्	d̲	“th” as in then
ध्	d̲h	aspirated “d̲” like “the-h” in breathe -here
न्	n	“n” as in name
प्	p	“p” as in pot
फ्	ph	“ph” as in loop-hole
ब्	b	“b” as in boy
भ्	bh	“bh” as in abhor
म्	m	“m” as in man
य्	y	“y” as in yonder
र्	r	“r” as in river
ल्	l	“l” as in lady
व्	v	“v” as in avert
श्	s̲	intermediate consonant sound between s and sh somewhat like “sh” in sash
ष्	sh	“sh” as in show

स्	s	"s" as in son
ह्	h	"h" as in hull
(Anusvara) (.)	m	"m" as in flimsy (nasalised "m")
(Visarga) (:)	h	half h–pronounced with the ejection of breath from the throat.
(Avagraha) (ऽ)	/ *or* //	symbol denoting elision of a or aa when Sandhi takes place.

INTRODUCTION

The Yogavaasishtha also known as the Jnaanavaasishtha, is a well-known text of Vedaanta. Though narrated in the style of the Puraana-s, it is deeply philosophical in content and rational in its approach to Truth and Reality. The original Samskrta work which is ascribed to sage Vaalmeeki himself consists of nearly 30,000 verses. A smaller version of the original called the "Laghu Yogavaasishtha", was compiled by one Abhinandana of Kashmir and contains about 6,000 verses. In this abridgement, the verses are reproduced verbatim from the bigger one, deleting lengthy descriptive portions and digressions not immediately relevant to the subjects discussed. Both the bigger and smaller works have been translated into English and other languages.

The name of the work derives from the fact that it is in the form of replies given by Vasishtha to the queries of Sree Raama, the Avataara and the hero of the famous epic Raamaayana. Raama's questions relate to problems of human existence—life and death, human suffering, the way to abiding happiness, etc. The work has been universally acclaimed as a treatise par excellence on the eternal truths of Vedaanta presented in a manner at once rational, homely and easy of grasp. In this book, there are no dogmas or assertions on which we are called upon to place our blind faith. Though clothed in the garb of a Puraanic narration with fabulous stories for elucidating deep philosophical truths, one could sense the spirit running throughout this grand work, viz., relentless pursuit of Truth and a rational exposition of Reality. The whole work is written in soulful poetry with great literary excellence. It abounds in descriptions of Nature and other narratives in a diction which is at once poetic and elevating.

The work might be considered by some, to be intended for the chosen few who have the intellectual and spiritual development capable of discerning the grand truths expounded by its different narratives. But, in the words of the book itself, it is neither intended for those worldly-minded who wallow in this phenomenal world of sorrow and ignorance indifferent to spiritual truths, nor for those highly evolved souls who have realised the Truth or have well advanced towards discovering the Ultimate Reality. It is written for the benefit of those who have become indifferent to the lures of

this evanescent worldly life and aspire for the realisation of Truth or Reality, here and now.

The original work is divided into six sections titled:–
1. Dispassion 2. Aspiration 3. Origin 4. Existence 5. Quiescence and 6. Liberation. Each section elucidates the timeless Truth of Vedaanta, through a number of stories. Abstruse philosophical ideas and the deep truths of Vedaanta are presented in a manner easy of grasp by the aspirer after Truth without dogmatic assertions and without offending his rational instincts.

But the lay-out and the narrative way of presenting the Truths have still remained factors preventing the intense study and appreciation which the work rightly deserves. A very learned Sannyaasin, by name Sree Jñaanaananda Bhaaratee Svaamin, who was a disciple of Jagadguru Sree Sankaraachaarya of Śrngagiri Matha, condensed the work into about 1,700 verses and recast the six sections of the original work into 32 chapters, each containing a few sub-sections. In fact, this work is a marvel of condensation. All the essential teachings of the original have been condensed almost in the words of the original work itself presenting a logical and excellent exposition of the Truths without sacrificing clarity. An English translation of this work is not available. It was thought by the author that a lucid English translation containing the sense and spirit of the original would be welcomed by the large number of spiritual seekers in India and abroad. An attempt has been made to present the import and spirit of the original verses through a literal translation as far as it was possible to do so in a foreign tongue whose idiom differs considerably from that of Samskrta. In the translation, implied words are given within brackets. Alternative meanings are also given within brackets, preceded by the word "or". This may be considered irksome, but was found necessary to present the import of the original as faithfully as possible. A Samskrta word has different shades of meaning and oftentimes, a single English word may not do justice to the full significance of the Samskrta word concerned.

It is hoped that this presentation of this immortal classic titled "The Essence of Yogavaasishtha" will serve as a guiding light to the many seekers after Truth, especially those who wish to comprehend, meditate on and realise the Timeless Truth enshrined in the Vedaanta.

Samvid

प्रथमस्सर्गः — CHAPTER I

श्रीरामनिर्वेद :—THE DEJECTION OF SREE RAAMA

1. भरद्वाजप्रश्नः —THE QUESTION OF BHARADVAAJA

यतः सर्वाणि भूतानि प्रतिभान्ति स्थितानि च ।
यत्रैवोपशमं यान्ति तस्मै सत्यात्मने नमः ॥ 1॥

1. Salutations to that Truth-Principle from which all beings shine forth and have their existence and where alone they attain quiescence (or absorption).

दिवि भूमौ तथाऽऽकाशे बहिरन्तश्च मे विभुः ।
यो विभात्यवभासात्मा तस्मै सर्वात्मने नमः ॥ 2॥

2. Salutations to Him who is all-pervading, who shines as the light of perception illuminating the earth, the sky, the intervening space, my inner self and the outer world and who manifests as all that exists.

अहं बद्धो विमुक्तः स्यामिति यस्यास्ति निश्चयः ।
नात्यन्तमज्ञो नो तज्ज्ञः सोऽस्मिन् शास्त्रेऽधिकारवान् ॥ 3॥

3. He is qualified to read this scripture who has the resolve "I am bound (by various limitations); let me be liberated"; and who is neither extremely ignorant nor the knower of the Truth.

गुरुमासीनमेकान्ते वाल्मीकिं सर्वदर्शिनम् ।
पप्रच्छ प्रणतो भूत्वा भरद्वाजो मृदुस्वरम् ॥ 4॥

4. Bharadvaaja, having prostrated before his all-knowing Guru Vaalmeeki who was seated in a secluded place, asked him thus in a soft tone.

भगवन् ज्ञातुमिच्छामि कथं संसारसंकटे ।
रामो व्यवहृतो ह्यस्मिन् कारुण्याद्ब्रूहि मे गुरो ॥ 5॥

5. Lord! I desire to know how Sree Raama behaved in this difficult

course of mundane existence. Preceptor! Tell me that out of compassion.

वाल्मीकिः उवाच — Vaalmeeki Said:

वासना द्विविधा प्रोक्ता शुद्धा च मलिना तथा ।
मलिना जन्मनो हेतुः शुद्धा जन्मविनाशिनी ॥ 6॥

6. Vaasanaa is said to be of two kinds. The impure Vaasanaa is the cause for rebirth and the pure one is the destroyer of rebirth.
Note: Vaasanaa-s are impressions or imprints left on the mind by past actions which survive the death of the physical body and influence the course of future births.

ये शुद्धवासना भूयो न जन्मानर्थभाजनम् ।
ज्ञातज्ञेयास्त उच्यन्ते जीवन्मुक्ता महाधियः ॥ 7॥

7. The liberated men of great wisdom endowed with pure Vaasana-s are said to have understood what is to be known and do not again subject themselves to the pangs of rebirth.

जीवन्मुक्तिपदं प्राप्तो यथा रामो महामनाः ।
तत्तेऽहं शृणु वक्ष्यामि जरामरणशान्तये ॥ 8॥

8. I shall tell you how the noble-minded Raama attained the state of liberation while living. Hear this for the alleviation of old age and death.

विद्यागृहाद्विनिष्क्रम्य स्वगृहे वसतः सुखम् ।
द्रष्टुं तीर्थाश्रमश्रेणीः रामस्योत्कण्ठितं मनः ॥ 9॥

9. Passing out of the school of learning and living happily in his house, there arose a longing in Raama's mind to see the multitude of holy places and hermitages.

ततः पितरमामन्त्र्य तीर्थयात्रार्थमुद्यतः ।
नदीतीराणि पुण्यानि वनान्यायतनानि च ॥10॥
संदृश्य पुनरागत्य गेहे स न्यवसत् सुखम् ।

10–11. Then, saluting his father and intent on pilgrimage, he visited

the banks of holy rivers and forests which were also resting places (of sages). Returning again, he lived happily in his house.

अथोनषोडशे वर्षे वर्तमाने रघूद्वहः ॥11॥
जगामानुदिनं कार्श्यं शरदीवामलं सरः ।
चिन्तापरवशस्तूष्णीं अव्यापारो बभूव ह ॥12॥

11–12. Then, when Raama was less than sixteen years of age he became emaciated day by day like a pure lake (drying up) in summer. Overpowered by sorrowful thought, he became silent and inactive.

2. विश्वामित्रागमनम् —The Arrival of Visvaamitra

एतस्मिन्नेव काले तु विश्वामित्रोऽभ्यगात् ऋषिः ।
तदा दशरथो राजा पाद्यमर्घ्यं निवेद्य च ॥13॥

13. Even during this time, the sage Visvaamitra arrived there. Then, the king Dasaratha having offered (him) Paadya and Arghya; (water for washing feet and respectful offerings as a traditional ritual of honour to a guest).

प्राञ्जलिः प्रयतो भूत्वा विश्वामित्रमभाषत ।
"तीर्थभूतोसि मे ब्रह्मन् प्राप्तः परमधार्मिकः ॥14॥

14. Subdued and with folded hands he (Dasaratha) spoke thus to Visvaamitra: "Oh! Sage! having come here, you, who are supremely pious and virtuous, have become worthy of veneration by me.

कश्च ते परमः कामः किंच ते करवाण्यहम्" ।
तत् राजवचनं श्रुत्वा विश्वामित्रोऽभ्यभाषत ॥15॥

15. "What is your supreme wish? What shall I do for you?" Having heard the words of the king, Visvaamitra spoke to him thus:

"अहं नियममातिष्ठे सिद्धयै सत्यपराक्रमम् ।
मम विघ्नकराणां च राक्षसानां विनिग्रहे ॥16॥
दक्षं रामं महात्मानं पुत्रं मे दातुमर्हसि" ।

16–17. I practise religious discipline. For its fulfilment you should

spare me your son, the noble-minded Raama of proven valour, who is capable of destroying the Raakshasas (demons) causing obstruction to me.

श्रुत्वैतत् विह्वलं भूपं वसिष्ठो वाक्यमब्रवीत् ॥17॥
"न पालयसि चेत् वाक्यं कोऽपरः पालयिष्यति"।

17–18. Vasishtha told these words to the king who was perturbed on hearing this (from Visvaamitra). "If you do not keep your words, who else will honour them?"

तथा वसिष्ठे ब्रुवति "रामो राजीवलोचनः ॥18॥
आगतः तीर्थयात्रायाः ततः प्रभृति दुर्मनाः।
सर्वमेवासदित्युक्त्वा तूष्णीं एकोऽवतिष्ठते" ॥19॥
इति रामजनात् श्रुत्वा विश्वामित्र उवाच ह।

18–20. When Vasishtha told thus, Visvaamitra heard from Raama's men: "The Lotus-eyed Raama, after returning from his pilgrimage, has become melancholy and remains silent and alone, holding everything as unreal", and spoke as follows:

"एवं चेत् तं महाप्राज्ञं आनयन्त्वत्र वेगतः ॥20॥

20. "If it be so, please bring him, of great wisdom, quickly here.

एष मोहो रघुपतेः नापद्भ्यो नापि रागतः।
विवेकवैराग्यवतो बोध एव महोदयः ॥21॥

21. "This delusion of Raghupati (Raama) is neither due to calamities nor due to passion. It is only the dawn of wisdom in one possessed of discrimination and dispassion.

मोहेऽस्मिन् मार्जिते युक्त्या विश्रान्तिमेष्यति ध्रुवम्।"

22. "If this delusion is wiped out by proper reasoning he will certainly attain peace."

एतस्मिन्नन्तरे रामः पितुः पादाभिवन्दनम् ॥22॥
कर्तुं अभ्यागतस्तत्र प्रणम्य पितरं मुनी।
भूमौ परिजनास्तीर्णे चासने स न्यविक्षत ॥23॥

23. In the meanwhile Raama having come there to worship the feet of his father, bowed down to his father and the two sages and sat down on a carpet spread on the ground by the attendants.

तदा राज्ञा मुनिभ्यां च संपृष्टो मोहकारणम् ।
उवाच वचनं रामो यथावदतिविस्तरम् ॥24॥

24. Then, Raama, questioned about the cause of his delusion by the king and the two sages, told these words duly and in great detail.

3. जीवितं दुःखमयम् —LIFE IS FULL OF SORROW

श्रीराम उवाच— Sree Raama Said:
कथयाम्यहमज्ञोऽपि विचारः क्रियते मया ।
जायते मृतये लोको म्रियते जननाय च ॥25॥

25. I tell these things though I am devoid of knowledge (since) I reflect on them. Men are born to die and they die only to be born (again).

अस्थिराः सर्व एवैते सचराचरचेष्टिताः ।
किं मे राज्येन किं भोगैः कोऽहं किमिदमागतम् ॥26॥

26. All these indeed are impermanent, those that are movable or immovable. Of what use are kingdom and enjoyments to me? Who am I? What is it that has come here?

एवं विमृशतस्तीव्रं सर्वेष्वपि च वस्तुषु ।
अरतिर्मम संजाता पथिकस्य मरुष्विव ॥27॥

27. Thus reasoning intensely, there arose in me dissatisfaction for all things as that in a traveller for a desert.

शाम्यतीदं कथं दुःखं इति तप्तोऽस्मि चिन्तया ।
श्रीर्मुने परिमोहाय साऽपि नूनं न शर्मदा ॥28॥

28. "How does this sorrow come to an end?" I am burnt by this anxiety. O Sage! Wealth only causes delusion; it indeed does not confer happiness.

श्रीमान् अजननिन्द्यश्च शूरश्चाप्यविकत्थनः ।
समदृष्टिः प्रभुश्चैव दुर्लभाः पुरुषास्त्रयः ॥29॥

29. A wealthy man not censurable by people, a valiant man who does not boast, a lord who is of equal vision—these three are indeed hard to obtain.

आयुः पल्लवकोणाग्रलम्बाम्बुकणभङ्गुरम् ।
युज्यते वेष्टनं वायोः आकाशस्य च खण्डनम् ॥30॥
ग्रथनं च तरङ्गाणां आस्था नायुषि युज्यते ।

30–31. Life is as transient as the drop of water dangling at the sharp corner of a blade of grass. It is possible to encompass the air, break the sky or string together the waves but not stay (forever) in life.

तरवोऽपि हि जीवन्ति जीवन्ति मृगपक्षिणः ॥31॥
स जीवति मनो यस्य मननेनैव जीवति ।
जाताः त एव जगति जन्तवः साधुजीविताः ॥32॥
ये पुनर्नेह जायन्ते शेषा जरठगर्दभाः ।

31–33. Trees also live; and so do animals and birds. He alone lives whose mind is alive by reflection. Only those beings are born in this world with a noble life who are not born here again. The rest are aged asses.

भारोऽविवेकिनः शास्त्रं भारो ज्ञानं च रागिणः ॥33॥
अशान्तस्य मनो भारो भारोऽनात्मविदो वपुः ।

33–34. The scripture is a burden for one without discrimination; knowledge is a burden for the passionate; mind is a burden for one without peace and the body is a burden for one who does not know the Self.

अहंकारवशात् आपत् अहंकारात् दुराधयः ॥34॥
अहंकारवशात् ईहा नाहंकारात् परो रिपुः ।

34–35. Under the influence of ego calamity arises; out of ego anguish is born and desire arises when controlled by ego. There is no enemy worse than ego.

इतस्ततश्च सुव्यग्रं व्यर्थमेवाभिधावति ॥35॥
दूरात् दूरतरं चेतो ग्रामे कौलेयको यथा।

35–36. The mind runs in vain from here and from there perplexed, just as a dog (runs) from distance to greater distance in a village.

न प्राप्नोति क्वचित् किंचित् प्राप्तैरपि महाधनैः ॥36॥
नान्तः संपूर्णतामेति करण्डक इवाम्बुभिः।

36–37. Even by wealth acquired in some cases, it does not attain anything; (for) it does not reach fullness as a wickerbasket by waters.

अप्यब्धिपानात् महतः सुमेरून्मूलनादपि ॥37॥
अपि वह्न्यशनात् साधो विषमः चित्तनिग्रहः।

37–38. The restraint of the mind is more difficult than drinking the ocean or uprooting the great Sumeru mountain or eating fire.

सर्वसंसारदोषाणां तृष्णैका दीर्घदुःखदा ॥38॥
नासिधारा न वज्राचिः न तप्तायःकणार्चिषः।
तथा तीक्ष्णा यथा ब्रह्मन् तृष्णेयं हृदि संस्थिता ॥39॥

38–39. Of all the ills of worldly life, it is desire alone that gives lasting grief. The sharp edge of a sword, the light of the thunderbolt and the sparks of fire from red-hot iron are not as severe (in causing pain) as this desire rooted in the heart.

अपि मेरूपमं प्राज्ञं अपि शूरं अपि स्थिरम्।
तृणीकरोति तृष्णैका निमेषेण नरोत्तमम् ॥40॥

40. Desire alone makes the best of men worthless as a straw in a minute, though his wisdom is as high as Mount Meru, though he is valiant and though he is firm.

4. वयोवस्थाः दुःखदाः— THE STAGES OF LIFE ARE PAINFUL

देहः स्फुरति संसारे सोऽपि दुःखाय केवलम्।
नास्ति देहसमः शोच्यो नीचो गुणबहिष्कृतः ॥41॥

41. The body manifests in the world and it is only for (experiencing)

sorrow. There is nothing more deplorable than the body which is worthless and has no virtue.

किं श्रिया किं च राज्येन किं कायेन किमीहितैः ।
दिनैः कतिपयैरेव कालः सर्वं निकृन्तति ॥42॥

42. Of what avail is wealth, of what use is kingdom and of what avail are body and things sought for? Even within a certain number of days, time destroys everything.

रक्तमांसमयस्यास्य सबाह्याभ्यन्तरं मुने ।
नाशैकधर्मिणो ब्रूहि कैव कायस्य रम्यता ॥43॥

43. Of this body, constituted of blood and flesh in and out, and which has only destruction as its characteristic, what is the beauty? Tell me, O Sage!

अशक्तिरापदस्तृष्णा मूकता मूढबुद्धिता ।
गृध्नुता लोलता दैन्यं सर्वं बाल्ये प्रवर्तते ॥44॥

44. Incapacity, calamities, thirst, dumbness, perplexed or dull intellect, covetousness, restlessness and dejection all these exist in childhood.

अमेध्य एव रमते बालः कौलेयको यथा ।
शैशवे गुरुतो भीतिः मातृतः पितृतस्तथा ॥45॥

45. The child sports in filth just as a dog. In boyhood, there is fear from the preceptor, the mother and the father.

जनतो ज्येष्ठबालाच्च शैशवं भयमन्दिरम् ।
विस्तीर्णाऽपि प्रसन्नाऽपि पावन्यपि हि यौवने ॥46॥
मतिः कलुषतामेति प्रावृषीव तरङ्गिणी ।

46–47. From men and elder children, boyhood becomes an abode of fear. In youth, even though the intellect is broad, clear and pure, it becomes turbid just as a river in the rainy season.

यदा यदा परां कोटिं अध्यारोहति यौवनम् ॥47॥
वल्गन्ति सज्वराः कामाः तदा नाशाय केवलम् ।

47–48. Whenever youth rises up to its climax, feverish passions dance; then, only destruction results.

ते वन्द्यास्ते महात्मानः त एव पुरुषा भुवि ॥48॥
ये सुखेन समुत्तीर्णाः साधो यौवनसंकटात् ।

48–49. O Sage! they alone are to be worshipped, they are the great souls and they alone are men in this world who have easily crossed over the perils of youth.

मांसपाञ्चालिकायास्तु यन्त्रलोलेऽङ्गपञ्जरे ॥49॥
स्नाय्वस्थिग्रन्थिशालिन्याः स्त्रियाः किमिव शोभनम् ।

49–50. In the string-tossed bodily cage of the puppet doll of flesh, endowed with muscles, bones and joints, of a woman (or a man), what good is possibly there?

त्वङ्मांसरक्तबाष्पाम्बु पृथक् कृत्वा विलोचनम् ॥50॥
समालोकय रम्यं चेत् किं मुधा परिमुह्यसि ।

50–51. See if it is pleasing after separating the skin, flesh, blood, tears, eyes, etc; why are you deluded in vain?

यस्य स्त्री तस्य भोगेच्छा निःस्त्रीकस्य क्व भोगभूः ॥51॥
स्त्रियं त्यक्त्वा जगत् त्यक्तं जगत् त्यक्त्वा सुखी भवेत् ।

51–52. Only the person who has a spouse lusts after conjugal pleasure. For one without a spouse where is the field for enjoyment? If (lust for) woman is abandoned the world (or worldly bondage) is abandoned. Having forsaken worldly attachment one becomes happy.

अपर्याप्तं हि बालत्वं बलात् पिबति यौवनम् ॥52॥
यौवनं च जरा पश्चात् पश्य कर्कशतां मिथः ।

52–53. Insufficient is childhood; it is forcefully devoured by youth. The latter in turn is devoured by old age. See this mutual cruelty!

दुष्प्रेक्ष्यं जरठं दीनं हीनं गुणपराक्रमैः ॥53॥
गर्धो ह्यभ्येति सोल्लासं उपभोक्तुं न शक्यते ।

हृदयं दह्यते नूनं शक्तिदौस्थ्येन वार्धके ॥54॥

53–54. Though bad to look at, old, miserable, devoid of efficacy or courage, desire approaches him with splendour, but he is unable to enjoy. In old age, the heart burns indeed due to his poor capacity (to enjoy).

5. कालवैभवम् — The Might of Time

क्वचिद्वा विद्यते येषां संसारे सुखभावना ।
आखुः तन्तुमिवाशेषं कालः तामपि कृन्तति ॥55॥

55. In some cases, where the sense of happiness in worldly life exists for a few, Time completely destroys even that, as a rat destroys thread.

महतामपि नो देवः परिपालयति क्षणम् ।
कालः कवलिताशेषविश्वो विश्वात्मतां गतः ॥56॥

56. God does not protect for a moment even (the happiness) of great men. Time, having swallowed up as a mouthful the entire Universe, has attained the nature of the Supreme Being (or the soul of the Universe).

वृत्तेऽस्मिन्नेवमेतेषां कालादीनां महामुने ।
संसारनाम्नि कैवास्था मादृशानां भवत्विह ॥57॥

57. Great Sage! If this should be the account, in this worldly life, of these entities like Time, what is the hope of people like me, here?

मनो विमुह्यतीवान्तः मुदिता दूरतां गता ।
धीरताऽधीरतामेति ध्रुवोऽप्यध्रुवजीवितः ॥58॥

58. The mind faints as it were within and joy recedes far away. Courage gives place to timidness. Even the pole star has impermanent existence.

अमरा अपि मार्यन्ते कैवास्था मादृशे जने ।
शैला अपि विशीर्यन्ते कैवास्था मादृशे जने ॥59॥

59. Even the Gods are killed; what is the hope for people like me?

Even mountains are shattered; what is the hope for people like me?

शुष्यन्त्यपि समुद्राश्च शीर्यन्ते तारका अपि ।
सिद्धा अपि विनश्यन्ति कैवास्था मादृशे जने ॥60॥

60. Even oceans dry up and stars are torn to pieces. Even sages are destroyed. What is the hope for people like me?

परमेष्ठ्यपि निष्ठावान् ह्रियते हरिरप्यजः ।
भवोऽप्यभावमायाति कैवास्था मादृशे जने ॥61॥

61. Even Brahmaa (the Creator) reaches his end (at the appointed time). Even Hari, (the sustainer), the unborn, is taken away; and even Bhava (Rudra, the destroyer) attains to non-existence. What is the hope for people like me?

ब्रह्मा विष्णुश्च रुद्रश्च सर्वा वा भूतजातयः ।
नाशमेवानुधावन्ति सलिलानीव बाडवम् ॥62॥

62. Brahmaa, Vishnu and Rudra or all classes of beings run after destruction like waters, the submarine fire.

Note: The submarine fire is supposed to dry up the waters of the ocean.

आपदः क्षणमायान्ति क्षणमायान्ति संपदः ।
क्षणं जन्म क्षणं मृत्युः मुने किमिव न क्षणम् ॥63॥

63. Calamities come in a moment and good fortune at another moment. At this moment it is birth and at another it is death. Sage! what indeed is not momentary?

इति मे दोषदावाग्निदग्धे सपदि चेतसि ।
प्रस्फुरन्ति न भोगाशाः मृगतृष्णाः सरस्स्विव ॥64॥

64. Thus, in my mind burnt by the forest-fire of evils instantly, hopes for enjoyment do not throb as mirages (do not appear) in lakes.

नाभिनन्दामि मरणं नाभिनन्दामि जीवितम् ।
यथा तिष्ठामि तिष्ठामि तथैव विगतज्वरम् ॥65॥

65. I do not rejoice at life; nor do I rejoice at death. I stand as I do, free from fever.

यथा जानासि भगवन् तथा मोहनिवृत्तये ।
ब्रूहि मे साधवो येन नूनं निर्दुःखतां गताः ॥66॥

66. Revered Sir! How did the wise ones verily attain the state of freedom from sorrow? Tell me this, as you are aware of, so that my delusion may come to an end.

अथवा तादृशी युक्तिः यदि ब्रह्मन् न विद्यते ।
न वक्ति मम वा कश्चित् विद्यमानामपि स्फुटम् ॥67॥

67. Sage! If, however, there is no such means or, nobody tells me clearly what is available;

स्वयं चैव न चाप्नोमि तां विश्रान्तिमनुत्तमाम् ।
तदहं त्यक्तसर्वेहो निरहङ्कारतां गतः ॥68॥
न किञ्चिदपि वाञ्छामि देहत्यागात् ऋते मुने ।
मौन एवावतिष्ठामि लिपिकर्मस्विवार्पितः ॥69॥

68–69. Or, if I do not obtain myself that unsurpassed peace, then, I, who have abandoned all desire and become egoless, O Sage! do not seek for anything except death. I shall remain in silence as one placed upon a drawing.

इति श्रीवासिष्ठसंग्रहे श्रीरामनिर्वेदो नाम प्रथमः सर्गः ॥

Thus ends the first Chapter titled "The Dejection of Sree Raama" in the abridgment of Yogavaasishtha.

द्वितीयः सर्गः — CHAPTER II

उपदेशोपक्रमः — THE BEGINNING OF THE TEACHING

1. शुकोपाख्यानम् — THE STORY OF SUKA

वाल्मीकिरुवाच — Vaalmeeki Said:

इत्युक्त्वा विरते रामे विश्वामित्रोऽभ्यभाषत ।

1. Having said thus, when Raama paused, Visvaamitra spoke to him.

विश्वामित्र उवाच — Visvaamitra Said:

न राघव तवास्त्यन्यत् ज्ञेयं ज्ञानवतां वर ॥ 1॥

1. Raaghava! Best among the Wise! There is nothing else to be known by you.

स्वयैव सूक्ष्मया बुद्ध्या सर्वं विज्ञातवानसि ।
भगवद्व्यासपुत्रस्य शुकस्येव मतिस्तव ॥ 2॥

2. You have known everything by your own subtle intelligence. Your intellect is like that of Suka, the son of Sage Vyaasa.

विश्रान्तिमात्रमेवान्तः ज्ञातज्ञेयोऽप्यपेक्षते ।
शुको व्यासात्मजः पूर्वं चिन्तयञ्जगतो गतिम् ॥ 3॥
स्वयमेव विवेकेन बुद्धोऽपि परवस्तुनि ।
इदं वस्त्विति विश्वासं नासावात्मन्युपाययौ ॥ 4॥

3–4. Even the one who has known what is to be known needs only total inner tranquillity. In the past, Suka, the son of Vyaasa, even though himself awake to the Ultimate Reality by discrimination, contemplating on the course of this world, did not attain in himself the confidence "This is the Reality".

अविश्रान्तमनाः स्थित्वा पप्रच्छ पितरं तदा ।
संसाराडम्बरमिदं कथमभ्युदितं मुने ॥ 5॥

5. With a restless mind, he then asked his father, "Sage! How did this show of worldly existence arise?

कथं च प्रशमं याति कियत् कस्य कदेति च ।
वक्तव्यमखिलं प्रोक्तं व्यासेन विदितात्मना ।। 6।।

6. "How does it attain quiescence? Of what extent, of which and when (is this worldly existence)?"—All that is to be told on this was described by Vyaasa, the knower of the Self.

जानामि पूर्वमेवेति नासौ तत् बह्वमन्यत ।
अभिप्रायमिमं ज्ञात्वा "नाहं जानामि तत्त्वतः ।। 7।।

7. But he (S̲uka) did not think much of that, saying that he knew that already. Knowing this opinion, (S̲uka was told by his father thus:) "I do not know the Truth exactly.

जनको वेत्ति तत्तत्त्वं तस्मात्सर्वमवाप्नुहि ।"
पित्रेत्युक्तः शुकः प्रायात् जनकस्य पुरीं तदा ।। 8।।

8. "Janaka knows that Reality. Obtain all (the knowledge) from him." Thus told by the father, S̲uka then went to the city of Janaka.

द्वारि स्थितं शुकं ज्ञात्वा जिज्ञासार्थं अवज्ञया ।
तूष्णीं अवस्थितो राजा गते तं दिनसप्तके ।। 9।।

9. Being aware of S̲uka who was standing at the entrance desirous of knowing (the Truth), the king remained silent in disregard, when seven days passed.

प्रवेश्याङ्गणं तत्रापि स्थितं च दिनसप्तकम् ।
ततः प्रवेशयामास जनकोऽन्तःपुरं शुकम् ।।10।।

10. After S̲uka entered the courtyard and there too stood for seven days, Janaka conducted him to his inner apartments.

तत्रोन्मदाभिः कान्ताभिः भोजनैः भोगसञ्चयैः ।
लालितोऽह्यानि सप्तापि स्वच्छः सुमना अभवत् ।।11।।

11. There, even though fondled by intoxicating women, food and multitude of enjoyments for seven days, he remained pure and good-minded.

परिज्ञातस्वभावं तं आनीय प्रणनाम ह ।
स्वागतं ते महाभाग प्राप्ताखिलमनोरथ ॥12॥

12. Fetching him, whose nature was thoroughly known, he (Janaka) bowed to him (and said): "Welcome to you, blessed one, who have attained all your desires!

किमीहितं तवेत्युक्तः शुको राजानमब्रवीत् ।
'संसाराडम्बरमिदं कथमभ्युदितं गुरो ॥13॥

13. "What is your wish?" Thus addressed, Suka told the king: "Preceptor! How did this show of worldly existence arise?

कथं प्रशममायाति यथावत् कथयाशु मे' ।
इत्युक्तो जनकः प्राह पित्रा प्रोक्तं यदेव तत् ॥14॥

14. "How does it attain quiescence? Tell me immediately." Thus asked, Janaka told whatever was narrated by his father (earlier).

एतत् श्रुत्वा शुकः प्राह 'ज्ञातमेतत् मया पुरा ।
स्वयमेव विवेकेन पित्राऽप्येतत् उदाहृतम् ॥15॥

15. Having heard this, Suka said: "This was known by me earlier of my own accord, by discrimination. This was also narrated by my father.

भवताऽप्येष एवार्थ उक्तः शास्त्रेषु यः श्रुतः ।
त्वत्तो विश्राममाप्नोति कथं चेतो वद प्रभो' ॥16॥

16. "The same fact which is heard of in the scriptures has been uttered by you also. How does the mind attain tranquillity? Tell that yourself."

जनक उवाच — Janaka said:

'अव्युच्छिन्नचिदात्मैकः पुमानस्तीह नेतरत् ।
स्वसंकल्पवशात् बद्धो निःसङ्कल्पश्च मुच्यते ॥17॥

17. "There is here but one Self who is of the nature of undivided Consciousness. There is nothing else. He is bound by his own thoughts; free from ideation, he is liberated.

Note: The word used for 'thought' and 'ideation' in this verse is 'Sańkalpa'. It also means: will, intention, wish and imagination. All these terms indicate the functions of the internal instrument of perception, designated by the common word 'mind'.

प्राप्तं प्राप्तव्यमखिलं मुक्तस्त्वं भ्रान्तिमुत्सृज ।'
अनुशिष्टस्तथा राज्ञा विशश्राम शुकस्तदा ॥18॥

18. "All that has to be obtained has been won. You are free. Throw off your confusion." Then, Suka became tranquil, thus instructed by the king.

वीतशोकः शशामासौ निर्विकल्पसमाधिना ।
तवाप्यपेक्ष्यते नूनं मलमात्रापमार्जनम् ॥19॥

19. Free from sorrow, he (Suka) became calm by Nirvikalpa Samaadhi. (Raama!) Only the cleansing of impurities is indeed required for you.

Note: Nirvikalpa Samaadhi is the supreme state of contemplation in which the individual consciousness becomes identified with the undivided state of Super-consciousness without the distinction of the knower, the known and the knowing.

वासनातानवं राम मोक्ष इत्युच्यते बुधैः ।
पदार्थवासनादार्ढ्यं बन्ध इत्यभिधीयते ॥20॥

20. The thinning of Vaasana-s (the impressions left on the mind by past good or bad actions which produce pleasure or pain) is called liberation by the wise. The firmness of such impressions of objects is called bondage.

एवमुक्त्वा वसिष्ठं च विश्वामित्रोऽभ्यभाषत ।
अत्रास्य चित्तविश्रान्त्यै राघवस्य महात्मनः ॥21॥
रघूणामपि सर्वेषां प्रभो कुलगुरो मुने ।
युक्तिं चोपदिशाद्य त्वं इत्युक्तो मुनिरब्रवीत् ॥22॥

21–22. Having told thus, Visvaamitra spoke to Vasishtha:– "Sage! Great One! Preceptor of the entire family of Raghus! For the peace of mind of this great-souled Raaghava (Raama) here, please teach

the means even today." Thus addressed, the sage spoke (as follows).

यदेव ब्रह्मणा प्रोक्तं संसारभ्रमशान्तये ।
तत् स्मरामीति संप्रोच्य वक्तुं समुपचक्रमे ॥23॥

23. "I remember that which was verily narrated by Brahmaa (the Creator) for the alleviation of the confusion of worldly existence." Having said thus, he began to expound.

2. वासना द्विविधा—Mental Impression is Twofold

वसिष्ठ उवाच—Vasistha said:
सर्वदा सर्वमेवेह संसारे रघुनन्दन ।
सम्यक् प्रयुक्तात् सर्वेण पौरुषात् समवाप्यते ॥24॥

24. Raghunandana! (Raama!) In this worldly existence everything indeed is always secured in full by well-applied human effort.

उच्छास्त्रं शास्त्रितं चेति द्विविधं पौरुषं स्मृतम् ।
तत्रोच्छास्त्रं अनर्थाय परमार्थाय शास्त्रितम् ॥25॥

25. Human effort is said to be two-fold—that contrary to scripture and that ordained by scripture. The one opposed to the scripture is harmful and that in accordance with the scripture brings the highest realisation.

श्रीराम उवाच —Sree Raama said:
प्राक्तनं वासनाजालं नियोजयति मां यथा ।
मुने तथैव तिष्ठामि कृपणः किं करोम्यहम् ॥26॥

26. As the web of earlier mental impressions binds me, so do I stand, helpless. What do I do?

वसिष्ठ उवाच — Vasishtha said:
द्विविधो वासनाव्यूहः शुभश्चैवाशुभश्च ते ।
वासनौघेन शुद्धेन तत्र चेदपनीयसे ॥27॥
तत्क्रमेण शुभेनैव पदं प्राप्स्यसि शाश्वतम् ।

27–28. The multitude of your mental impressions is two-fold, good and bad. There, if you are carried away by the stream of pure mental impressions, you will, in due course, reach the eternal abode through those very impressions.

अथ चेदशुभो भावः यत्नात् जेतव्य एव सः ॥28॥

28. If the disposition of the mind is, however, bad, it has got to be conquered by effort.

शुभाशुभाभ्यां मार्गाभ्यां वहन्ती वासनासरित् ।
पौरुषेण प्रयत्नेन योजनीया शुभे पथि ॥29॥

29. The river of mental impressions flowing through good and bad channels should be directed to the good path by great human effort.

अशुभेषु समाविष्टं शुभेष्वेवावतारय ।
सन्दिग्धायामपि भृशं शुभामेव समाहर ॥30॥

30. That which has settled in the bad (paths), make it flow into the good ones. Even if it is very much confused, collect only the good ones.

ततः पक्वकषायेण नूनं विज्ञातवस्तुना ।
शुभोऽप्यसौ त्वया त्याज्यो वासनौघो निराधिना ॥31॥

31. Then, even this stream of good mental impressions should be abandoned by you, with burnt up passion, free from anxiety and indeed by understanding the nature (of Reality).

चिदाकाशोऽविनाशात्मा तस्मात् विष्णुरजायत ।
तस्यापि हृदयाम्भोजात् परमेष्ठी व्यजायत ॥32॥

32. Chidaakaasa or the plenum of Consciousness is the indestructible SELF. From THAT Vishnu was born. From the lotus of his heart Brahmaa was born.

Note: Vishnu (derived from the root "pervade") is the second of the Trinity of Gods, responsible for the preservation of the world which is accomplished through his various incarnations in this

world like Raama and Kṟshṉa. Brahmaa is the first of the Trinity and is the Creator who brings out the worlds after a dissolution.

स सृष्ट्वा सकलं सर्गं नानाव्यसनसंकुलम् ।
जगाम करुणामीशः पुत्रदुःखात् पिता यथा ॥33॥

33. He (Brahmaa) the God, having produced the entire Creation filled with manifold evils, was moved by compassion just as a father by the sorrow of his son.

तपो दानं जपस्तीर्थं नात्यन्तं दुःखशान्तये ।
तत् तावत् दुःखमोक्षार्थं ज्ञानं प्रकटयाम्यहम् ॥34॥

34. "Austerity, charity, repetition of sacred words and holy places do not bring complete cessation of sorrow. I, therefore, reveal the knowledge for achieving freedom from sorrow."

इति संचिन्त्य सृष्ट्वा मां मनसा प्रोक्तवानसौ ।
गच्छ भारतवर्षं त्वं लोकानुग्रहहेतुना ॥35॥

35. Thus contemplating and creating me by his mind He said: "You go to the land of Bhaaraṯa with the object of favouring the world.

तत्र क्रियाकाण्डपराः त्वया पुत्र महाधियः ।
उपदेश्याः क्रियाकाण्डक्रमेण क्रमशालिना ॥36॥

36. "There, (in the land of Bhaaraṯa), son! the wise ones who consider the ritualistic portion (of the scriptures) as the highest should be taught by you, endowed with the requisite grasp, in the regular course of ritualistic sections.

विरक्तास्तु महाप्राज्ञाः ज्ञानेनानन्ददायिना ।
इति तेन नियुक्तोऽहं तिष्ठामि भुवनस्थले ॥37॥

37. "But the extremely wise ones, who are free from passion, (should be taught) by that knowledge which is the giver of happiness." Thus directed by him, I remain in the field of this world.

3. मोक्षद्वारपालकाः — GUARDIANS OF THE ENTRANCE TO LIBERATION

मोक्षद्वारे द्वारपालाः चत्वारः परिकीर्तिताः ।
शमो विचारः संतोषः चतुर्थः साधुसङ्गमः ॥38॥

38. In the gateway to liberation, it is declared, there are four door-keepers. They are tranquillity, enquiry, contentment and the fourth, association with virtuous people (or sages).

एते सेव्याः प्रयत्नेन चत्वारो द्वौ त्रयोऽथवा ।
एकं वा सर्वयत्नेन सर्वमुत्सृज्य संश्रयेत् ॥39॥

39. These should be employed with perseverance—all the four, three or two of them. Or else, let one have recourse to one at least (of the four) with full effort, abandoning everything else.

एकस्मिन् वशगे यान्ति चत्वारोऽपि वशं यतः ।
एषां एकतमासक्त्या मोक्षद्वारे प्रवेश्यते ॥40॥

40. Because, even if one of them comes under control, all the four become obedient. By attachment to one of these, one is ushered into the gate of liberation.

यानि दुःखानि या तृष्णा दुःसहा ये दुराधयः ।
तत् सर्वं शान्तचेतस्सु तमोऽर्केष्विव नश्यति ॥41॥

41. All difficulties, desire and unbearable mental agony perish in peaceful hearts just as darkness in rays of light.

न रसायनपानेन न लक्ष्म्यालिङ्गनेन च ।
तथा सुखमवाप्नोति शमेनान्तर्यथा मनः ॥42॥

42. Not by drinking the elixir of life and not by the embrace of the Goddess of Wealth, does the mind attain happiness as it does by quietude within.

तपस्विषु बहुज्ञेषु याजकेषु नृपेषु च ।
बलवत्सु गुणाढ्येषु शमवानेव राजते ॥43॥

43. It is only the one endowed with tranquillity that shines among

ascetics, people possessed of great knowledge, men who do sacrifices, kings, the strong and those rich in virtues.

विचारात् तीक्ष्णतामेत्य धीः पश्यति परं पदम् ।
दीर्घसंसाररोगस्य विचारो हि महौषधम् ॥44॥

44. By enquiry (or reflection) the intellect, having become sharp, perceives the Supreme State. Indeed, enquiry (or reflection) is the great medicine for the prolonged disease of worldly existence.

Note: The enquiry (or investigation) referred to here, does not relate to the objective world and its phenomena as the following verses will show. It is the radical reversal of human consciousness, leading to the discovery of the source of one's Being.

कोऽहं कस्य च संसारः इत्यापद्यपि धीमता ।
चिन्तनीयं प्रयत्नेन सप्रतीकारमात्मना ॥45॥

45. "Who am I? Whose is this worldly existence?" Thus should be pondered over by the wise with perseverance, even in adversity.

कोऽहं कथमयं दोषः संसाराख्य उपागतः ।
न्यायेनैवं परामर्शो विचार इति कथ्यते ॥46॥

46. "Who am I? How was this defect called worldly existence attained?" Logical reflection such as this is declared as enquiry.

संतुष्टः परमभ्येति विश्रामं सुखलक्षणम् ।
संतोषामृतपानेन यः शान्तः तृप्तिमागतः ॥47॥

47. The contented one approaches the Supreme beatitude, which is of the nature of tranquillity and happiness. Whoever is calm by drinking the nectar of contentment, he has reached satisfaction.

अप्राप्तवाञ्छामुत्सृज्य संप्राप्ते समतां गतः ।
अदृष्टखेदाखेदो यः संतुष्टः स इहोच्यते ॥48॥

48. He is called a contented man here, who does not feel dejection or its opposite, having abandoned the wish not obtained and remaining equable in that acquired.

नाभिवाञ्छत्यसंप्राप्तं प्राप्तं भुङ्क्ते यथाक्रमम् ।
यस्तु सौम्यसमाचारः संतुष्ट इति कथ्यते ॥49॥

49. He is called a contented person who is of gentle and proper conduct, does not long for what has not been acquired and enjoys what has arrived in due order.

सर्वत्रोपकरोतीह साधुः साधुसमागमः ।
आपत् संपदिवाभाति विद्वज्जनसमागमे ॥50॥

50. Association with virtuous persons (or sages) is good and it helps here at all times. In the association of wise men, calamity appears like an advantage (or blessing).

यः स्नातः शीतसितया साधुसङ्गमगङ्गया ।
किं तस्य दानैः किं तीर्थैः किं तपोभिः किमध्वरैः ॥51॥

51. For one who has been bathed by the cool moonlight and the holy waters of the Gaṅgaa (in the form) of association with the virtuous,-what is the use of charities, holy places, austerities and religious sacrifices?

विच्छिन्नग्रन्थयः तज्ज्ञाः साधवः सर्वसंमताः ।
सर्वोपायेन संसेव्याः ते ह्युपायाः भवाम्बुधौ ॥52॥

52. Those sages, knowers of the Truth, in whom the knots (of ignorance) have been broken, and who are honoured by all, should be worshipped by all means. They are the remedies for (the ills of) the ocean of worldly existence.

चत्वार एते विमलाः उपाया भवभेदने ।
यैरभ्यस्तास्त उत्तीर्णा मोहवारिभवार्णवात् ॥53॥

53. These are the four stainless means for passing through this worldly existence. They, by whom these are practised, cross over the ocean of worldly existence filled with waters of delusion.

इति श्रीवासिष्ठसंग्रहे उपदेशोपक्रमो नाम द्वितीयः सर्गः ॥

Thus ends the second chapter titled "The Beginning of the Teaching" in the abridgement of Yogavaasishtha.

तृतीयः सर्गः—CHAPTER III

उत्पत्तिक्रमः—THE MANNER OF ORIGIN

1. बन्धस्वरूपम्—THE NATURE OF BONDAGE

बन्धस्य तावद्रूपं त्वं कथ्यमानमिदं शृणु ।
ततः स्वरूपं मोक्षस्य ज्ञास्यसि त्वमसंशयम् ॥ 1॥

1. Just now, you listen to this nature of bondage that is being told. Then you will understand without doubt, the nature of liberation.

द्रष्टुः दृश्यस्य सत्ता हि बन्ध इत्यभिधीयते ।
द्रष्टा दृश्यवशात् बद्धो दृश्याभावे विमुच्यते ॥ 2॥

2. The existence of the Seer and the Seen is indeed called bondage. The Seer is bound by the influënce of the Seen. He is liberated in the absence of the Seen.

Note: Here "Seer" denotes the intelligent principle in man or the SELF. The "Seen" is the visible Universe.

जगत् त्वं अहं इत्यादिर्मिथ्यात्मा दृश्यमुच्यते ।
यावदेतत् संभवति तावन्मोक्षो न विद्यते ॥ 3॥

3. The world, You, Me and the like constituting false nature is called the Seen. As long as this exists, liberation does not happen.

यदिदं दृश्यते सर्वं जगत् स्थावरजङ्गमम् ।
तत् सुषुप्ताविव स्वप्नः कल्पान्ते प्रविनश्यति ॥ 4॥

4. This entire world, immovable and movable which is seen, completely perishes at the end of a world-cycle, just as a dream in deep sleep.

ततः स्तिमितगम्भीरं न तेजो न तमस्ततम् ।
अनाख्यं अनभिव्यक्तं सत् किंचित् अवशिष्यते ॥ 5॥

5. There is then a still, profound Existence that is left behind, nameless and unmanifest; neithër light nor darkness pervades.

ऋतं आत्मा परं ब्रह्म सत्यं इत्यादिका बुधैः ।
कल्पिता व्यवहारार्थं तस्य संज्ञा महात्मनः ।। 6।।

6. The Divine Law, Self, the Supreme Spirit, Brahman, Truth—such are the names of that Great Essence that have been invented by the wise for the sake of usage.

स तथाभूत एवात्मा स्वयमन्य इवोल्लसन् ।
जीवतां उपयातीव मननात् स्थूलतां गतः ।। 7।।

7. That Self which so existed, appearing by itself as different, attains to the state of the individual soul, having become gross, as it were, by thinking.

मनो भवति भूतात्मा तरङ्ग इव वारिधेः ।
तेनेयं इन्द्रजालश्रीः जागती प्रवितन्यते ।। 8।।

8. The mind becomes the individual soul just as the wave (arises) from the ocean. By that, this jugglery of worldly splendour is spread.

Note: The One undivided Conscious Existence appears to become fragmented into the individualised consciousness by the play of the mind or thought. Just as the wave is of the ocean and, in essence, not different from it, the individualised consciousness or the soul is but the appearance of the Supreme Spirit through mind or thought.

अविद्या संसृतिः मोहो बन्धो माया मलं तमः ।
इति नामानि तस्याश्च कल्पितानि भवन्ति हि ।। 9।।

9. The names that have been coined for that (jugglery of worldly existence) are: Nescience, stream of worldly life, delusion, bondage, Maayaa (the illusion by virtue of which one considers the unreal universe as really existent and as distinct from the Supreme Spirit), impurity and darkness.

यथा कटकशब्दार्थः पृथक्त्वार्हो न काञ्चनात् ।
न हेम कटकात् तद्वत् जगच्छब्दार्थता परे ।।10।।

10. Just as the meaning of the word "bracelet" does not deserve

differentiation from "gold" and similarly, gold from bracelet, the signification of the word "Universe" exists in the Supreme Reality.

यथाऽङ्कुरोऽन्तर्बीजस्य संस्थितो देशकालतः ।
तनोति भासुरं देहं तनोत्येवं हि दृश्यधीः ॥11॥

11. Just as a sprout existing inside the seed, due to (the influence of) place and time produces a resplendent body, the intelligent principle within the visible universe spreads likewise.

2. मनोमयं जगत् — The World Consists of the Mind

सर्वेषामेव देहौ द्वौ भूतानां कारणात्मनाम् ।
अजस्य कारणाभावात् ब्रह्मणस्तु स्वयंभुवः ॥12॥
आतिवाहिक एवास्ति देहो नास्त्याधिभौतिकः ।
आकाशादेव यो जातः स व्योमैव भवेत् किल ॥13॥

12–13. There are two bodies for all beings having a (generative) cause. However, for the Self-existent and unborn Brahmaa, because of the absence of the generative cause, there is only the aativaahika (subtle, spiritual) body and no aadhibhautika (physical) body. He who was born from space (the plenum of Supreme Consciousness) can indeed be only the (spiritual) sky.
Note: Brahmaa—See note under II (32)

सहकारीणि नो सन्ति कारणान्यस्य कानिचित् ।
ब्रह्मा संकल्पपुरुषः पृथ्व्यादिरहिताकृतिः ॥14॥

14. For him, there are no attendant causes whatsoever. Brahmaa is the person born out of the Will (of the Supreme) and is devoid of form made of earth and other elements.

ब्रह्मणा तन्यते विश्वं मनसैव स्वयम्भुवा ।
मनोमयं अतो विश्वं यन्नाम परिदृश्यते ॥15॥

15. The universe is spread (or projected) by the Self-existent Brahmaa only by the mind. Therefore, the universe which, verily, is seen all round is made of the mind.

यत् अर्थप्रतिभानं तत् मन इत्यभिधीयते ।
नास्त्यस्य मनसो रूपं संकल्पात् तत् न भिद्यते ।।16।।

16. That which is the understanding of objects is called the mind. There is no form for this mind. It is not separated from thought (or imagination).

अविद्या संसृतिः चित्तं बन्धोऽज्ञानं मनः तमः ।
इति संकल्पजालस्य नामान्येतानि राघव ।।17।।

17. Raaghava! (Raama!) Nescience, stream of worldly life, thinking substance, bondage, ignorance, mind, darkness—these are the names of the web of thoughts.

संकल्पजाले गलिते स्वरूपं अवशिष्यते ।
महाप्रलयसंपत्तौ असत्तां समुपागते ।।18।।
अशेषदृश्यसर्गादौ शान्तमेवावशिष्यते ।
आस्तेऽनस्तमितो भास्वान् परमात्मा महेश्वरः ।।19।।

18–19. When the web of thoughts has dropped, one's own natural state is left behind. When the great dissolution is accomplished and the state of non-existence is reached and at the beginning of the Creation of the entire visible universe, only stillness remains. The Supreme Self, the great Lord, the Light (or Sun) which does not set, exists.

यतो वाचो निवर्तन्ते यो मुक्तैः अवगम्यते ।
यस्य चात्मादिकाः संज्ञाः कल्पिताः न स्वभावजाः ।।20।।

20. From whence words return (unable to define), who is understood by the liberated, for whom names such as "Self" have been fashioned and not born of innate disposition.

आविर्भावतिरोभावमयाः त्रिभुवनोर्मयः ।
स्फुरन्त्यतितते यस्मिन् मराविव मरीचयः ।।21।।

21. Spread over whom, manifest the waves of the three worlds in the form of appearance and disappearance just as mirages in a desert—

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ।।22।।

22. When that all-including SELF is perceived, the knot of the heart is broken, (ignorance is removed) all doubts are cut asunder and all the Karman-s are destroyed.

Note: Karman-s or "actions" are of three kinds: 1) Praarabdha Karman—such of those past actions (in earlier incarnations) the fruits of which have begun to fructify during the current life. 2) Sanchita Karman—The accumulated past actions, the fruits of which have to be worked out during future births. 3) Aagaami Karman—future actions, the results of which have to be reaped in due course. Self-Knowledge is the only means of freeing oneself from the effects of Karman.

3. जीवन्मुक्तलक्षणम् — The Characteristic of One Who is Liberated while Living

नृणां ज्ञानैकनिष्ठानां आत्मज्ञानविचारिणाम् ।
सा जीवन्मुक्ततोदेति विदेहोन्मुक्तैव या ।।23।।

23. For persons who have only knowledge as their end and who reflect on Self-knowledge, there arises the state of liberation while living, which is only (equivalent to) the bodiless supreme liberation.

यथास्थितं इदं यस्य व्यवहारवतोऽपि च ।
अस्तं गतं स्थितं व्योम स जीवन्मुक्त उच्यते ।।24।।

24. He is said to be liberated while living, to whom, though having his occupation, this (universe), as it stands, has vanished and is remaining as (a void like) the sky.

नोदेति नास्तमायाति सुखे दुःखे मुखप्रभा ।
यथाप्राप्तस्थितिः यस्य स जीवन्मुक्त उच्यते ।।25।।

25. He, for whom, the light of the countenance neither goes up nor declines in pleasure or pain, and who remains suitable to circumstances, is said to be liberated while living.

यो जागर्ति सुषुप्तिस्थो यस्य जाग्रत् न विद्यते।
यस्य निर्वासनो बोधः स जीवन्मुक्त उच्यते ॥26॥

26. He, who is awake while in deep sleep, for whom there is no waking and for whom the perception is free from past mental impressions, (i.e. the perception is free from the knowledge derived from memory), is said to be liberated while living.

रागद्वेषभयादीनां अनुरूपं चरन्नपि।
योऽन्तः व्योमवदत्यच्छः स जीवन्मुक्त उच्यते ॥27॥

27. Though behaving in a manner resembling (the presence of) passion, hate, fear and the like, he, who is extremely pure within like the sky, is said to be liberated while living.

यस्य नाहंकृतो भावो यस्य बुद्धिः न लिप्यते।
कुर्वतोऽकुर्वतो वापि स जीवन्मुक्त उच्यते ॥28॥

28. He, who does not have an egoistic disposition of the mind, and whose intellect is not tainted whether he is engaged in action or not, is said to be liberated while living.

यस्मात् नोद्विजते लोको लोकात् नोद्विजते च यः।
हर्षामर्षभयोन्मुक्तः स जीवन्मुक्त उच्यते ॥29॥

29. Whom the world is not afraid of and who is not afraid of the world and who is free from exultation, anger and fear, he is said to be liberated while living.

शान्तसंसारकल्लोलः कलावानपि निष्कलः।
यः सचित्तोऽपि निश्चित्तः स जीवन्मुक्त उच्यते ॥30॥

30. In whom the huge waves of worldly existence have abated, who, though possessed of parts, is undivided and whole and who, though possessed of the mind is devoid of (limiting) thoughts, he is said to be liberated while living.

यः समस्तार्थजातेषु व्यवहार्यपि शीतलः।
परार्थेष्विव पूर्णात्मा स जीवन्मुक्त उच्यते ॥31॥

31. Who, though acting among the entire collection of objects, is cool and contented as if (he were acting) among the properties of others, he is said to be liberated while living.

जीवन्मुक्तिपदं त्यक्त्वा स्वदेहे कालसात्कृते ।
विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव ॥32॥

32. Having abandoned the state of liberation-in-life, when his body is left at the disposal of time, he enters the state of disembodied liberation just as the wind (attains to) the state devoid of motion.

विदेहमुक्तो नोदेति नास्तमेति न शाम्यति ।
किमप्यव्यपदेश्यात्मा पूर्णात् पूर्णतराकृतिः ॥33॥

33. One who has attained to disembodied liberation neither rises up nor vanishes. He does not cease to be. He is of the nature of something which cannot be designated (or defined). He is of a form which is fuller than fullness itself.

4. ब्रह्मस्वरूपम्—The Nature of Brahman or the Supreme Spirit

महाप्रलयसंपत्तौ सर्वकारणकारणम् ।
शिष्यते यत् परं ब्रह्म तदिदं वर्ण्यते शृणु ॥34॥

34. In the fulfilment of the great dissolution, the Supreme Brahman (or Ultimate Reality), the cause of all generative causes which is left remaining, is now explained. Hear that.

चिन्मात्रं चेत्यरहितं अनन्तं अजरं शिवम् ।
अनादिमध्यपर्यन्तं यदनादि निरामयम् ॥35॥

35. It is only of the nature of pure Consciousness free from things perceived, boundless, undecaying, blissful, devoid of beginning, middle and end, existing from eternity and without taint.

द्रष्टृदर्शनदृश्यानां मध्ये यत् दर्शनं स्थितम् ।

36. Among the Seer, Seeing and the Seen it exists as Seeing (or Cognition).

वेदनस्य प्रकाशस्य दृश्यस्य तमसः तथा ॥36॥
वेदनं यत् अनाद्यन्तं तद्रूपं परमात्मनः।

36–37. Of perception which is light and of the perceived which is darkness, perception (or cognition), which is without beginning and end, is the nature of the Supreme Self.

वेद्यवेदनवेत्तृत्वरूपत्रयमिदं पुरम् ॥37॥
यत्रोदेत्यस्तमायाति निर्विकारं निरञ्जनम्।
यत् सदा भाति सद्रूपं तत् रूपं परमात्मनः ॥38॥

37–38. Where this abode (or body) which is constituted of the three characteristics of the known, knowledge and the knower, rises and sets, and which shines forever in the form of Pure Existence, immutable and without stain, that is the nature of the Supreme Self.

इति श्रीवासिष्ठसंग्रहे उत्पत्तिक्रमो नाम तृतीयः सर्गः।

Thus ends the Third Chapter titled "The Manner of Origin" in the abridgement of Yogavaasishtha.

चतुर्थः सर्गः—CHAPTER IV

लीलोपाख्यानम् — THE STORY OF LEELAA

1. देवीवरप्राप्तिः—The Attainment of the Boon from the Goddess

वसिष्ठ उवाच—Vasishtha Said:

अत्रेदं मण्डपाख्यानं चित्तविश्रान्तिदं शृणु।
पद्मो नाम नृपः कश्चित् श्रीमान् आसीत् विवेकवान्॥ 1॥
तस्यासीत् सुभगा भार्या लीला नाम पतिव्रता।

1–2. You hear in this respect a temple legend which gives peace of mind. There was a certain king by name Padma, wealthy and possessed of discrimination. He had a charming wife called Leelaa who was devoted to her husband.

सैकदा चिन्तयामास "प्राणेभ्योऽपि प्रियः पतिः॥ 2॥
यौवनोल्लासवान् श्रीमान् कथं स्यादजरामरः।"

2–3. She thought once: " (My) Husband is dearer (to me) than (my) life. He is possessed of the delights of youth and is prosperous. How may he be ever young and deathless?"

"तपोजपयमैः नूनं समस्ताः सिद्धसिद्धयः॥ 3॥
संप्राप्यन्तेऽमरत्वं तु न कथंचन लभ्यते।"
एवं द्विजमुखात् श्रुत्वा चिन्तयामास सा पुनः॥ 4॥

3–4. "All successful accomplishments are indeed attained by religious austerity, repetition of sacred words and self-control. But immortality is not obtained on any account." Having heard thus from the mouth of Braahmana-s, she again reflected (thus).

"मरणं भर्तुरग्रे मे यदि दैवात् भविष्यति।
तत् सर्वदुःखनिर्मुक्ता संस्थास्ये सुखमात्मनि॥ 5॥

5. "If my death will happen before my husband's by destiny, then, freed from all agony, I shall happily rest in the Self.

यद्यसौ म्रियते पूर्वं तज्जीवो न गृहात् बहिः ।
यथा गच्छेत् तथोपास्या मया देवी सरस्वती" ॥ 6॥

6. "If he dies earlier, his soul may not go out of (its) habitation; thus should the Goddess Sarasvatee be worshipped by me."

इति निश्चित्य सा नाथं अनुक्त्वैव वराङ्गना ।
यथाशास्त्रं चकारोग्रं तपो नियममास्थिता ॥ 7॥

7. Having resolved thus, that lovely woman without even telling her husband, performed severe religious austerity according to scriptures, betaking herself to restraint (or religious vows).

तुष्टा भगवती प्राह "गृहाण वरमीप्सितम्" ।
देवीं स्तुत्वा ततो लीला वरद्वयमयाचत ॥ 8॥

8. The Goddess who was pleased, said—"Receive the boon desired by you." Then, having worshipped the Goddess by hymns, Leelaa asked for two boons.

"भर्तुर्जीवो विदेहस्य मायासीत् निजमण्डपात् ।
यदाऽहं प्रार्थये त्वां च तदा मे देहि दर्शनम्" ॥ 9॥

9. "May the soul of my husband, separated from the body, not depart from its temple (or habitation). Whenever I pray for you, give me your vision."

एतत् वरद्वयं लब्ध्वा बभूवानन्दधारिणी ।
काले बहुतिथे याते भर्ता तस्याः ममार ह ॥10॥

10. Having obtained these two boons she became the possessor of happiness. After the lapse of several autumns, her husband did indeed die.

देव्याज्ञया तदा राज्ञी शोकसंतापपीडिता ।
शवीभूतं निवेश्याथ भर्तारं पुष्पखण्डके ॥11॥
दुःखात् आहूय सा देवीं उवाच भृशदुःखिता ।

11–12. Then, the queen, afflicted by the torment of sorrow, having

placed her husband, who had become a corpse, in a bed of flowers as instructed by the Goddess and calling the Goddess in agony, told (as follows), greatly distressed.

"क्व ममावस्थितो भर्ता किं करोत्यथ कीदृशः ॥12॥
समीपं नय मां तस्य नैका शक्नोमि जीवितुम्" ।

12–13. "Where did my husband reside? What does he do? Of what nature is he? Lead me to him. I am not able to live alone."

एवमुक्ता तदा देवी ब्रह्मतत्त्वमुपादिशत् ॥13॥

13. Thus addressed, the Goddess then taught (Leelaa) the truth of Brahman (The Supreme Spirit or Ultimate Reality).

"चित्ताकाशं चिदाकाशं आकाशं च तृतीयकम् ।
द्वाभ्यां शून्यतरं विद्धि चिदाकाशं वरानने ॥14॥

14. "There are, the space of the mind, the space of Consciousness and thirdly, the sky (or space). Lovely lady! the space of Consciousness is more void than the other two.

तस्मिन् निरस्तनिःशेषसंकल्पा स्थितिमेषि चेत् ।
सर्वात्मकं पदं तत्त्वं त्वं तदाऽऽप्नोष्यसंशयम् ॥15॥

15. "If you will attain fixity in that (space of Consciousness), having cast off all thoughts, you will then attain to that True Principle or State, which is of the nature of the Whole, without doubt.

अत्यन्ताभावसंपत्त्या जगतश्चैतदाप्यते ।"
इत्युक्ता सहसा लीला निर्विकल्पसमाधिभाक् ॥16॥

16. "By the accomplishment of the complete non-existence of the world (or impressions of the world) also, this (state) is reached." Leela, who was told thus, all at once experienced the state of Nirvikalpa Samaadhi (the Yogic state of absolute Consciousness where there is no distinction of the knower, the known and the knowing).

संत्यज्याथ स्वकं देहं अन्तःकरणपञ्जरम् ।
ददर्श खस्था भर्तारं आस्थाने बहुराजके ॥17॥

17. Then, having abandoned her own body, which is the cage of the inner organs (mind, intellect, ego and the conscious stuff on which they are based—designated as Manas, Buddhi, Ahankaara and Chitta respectively) and established in space, she saw her husband in an assembly of a great number of kings.

सिंहासनसमारूढं प्राक्तन्या जरसोज्झितम् ।
द्विरष्टवर्षं भूपालं दृष्ट्वा सा विस्मयं ययौ ॥18॥

18. Having seen the king seated on a throne, with his former infirmity (or old age) abandoned and sixteen years of age, she was surprised.

निजान्तःपुरमागत्य देवीं सस्मार भक्तितः ।
पृष्टा देवी तदा प्राह सर्गस्य भ्रान्तिमात्रताम् ॥19॥

19. Having come to her inner chambers, she thought of the Goddess with devotion. The Goddess, who was questioned, told her of the mere delusion of creation.

2. पूर्ववृत्तान्तः—The Early History

देव्युवाच —The Goddess Said:

अस्ति कश्चित् चिदाकाशे क्वचित् संसारमण्डपः ।
तत्र वसिष्ठनामासीत् कश्चित् धर्मपरो द्विजः ॥20॥

20. Somewhere in the sky of Consciousness there is a certain hall of worldly existence. There, a certain virtuous Braahmana named Vasishtha lived.

तुल्यशीलवयोवेषा तस्य भार्या ह्यरुन्धती ।
कदाचित् स ददर्शाधः परिवारयुतं नृपम् ॥21॥

21. His wife was Arundhatee who was indeed equal to him in character, age and appearance. Once, he saw below, the king with his retinue.

"अहो भूपालता रम्या सर्वसौभाग्यलालिता ।
कदा स्यां अहमप्येवं" इति संकल्पवानभूत् ॥22॥

22. "Kingship is indeed delightful, fondled by all good fortune. When shall I also be like this?" Thus did he become possessed of fancy.

आसन्नमरणस्यास्य भार्या मां शरणं गता ।
त्वद्वत् सा प्रार्थयामास "जीवो भर्तुः मृतस्य मे ॥23॥
मायासीत् मण्डपादस्मात्" तथैवाङ्गीकृतं मया ।
मृतः स प्राक्तनानल्पसंकल्पात् अभवत् नृपः ॥24॥

23–24. The wife of Vasishtha, whose death was impending, took refuge in me. Like you, she prayed to me: "May the soul of my dead husband not depart from this hall." It was so granted by me. He who was dead, became a king because of his former great desire.

तस्मिन्नेव चिदाकाशे जीवाकाशतया स्थितः ।
शोकेन कर्शिता साध्वी देहमुत्सृज्य दूरतः ॥25॥
आतिवाहिकदेहेन सा भर्तारमुपाययौ ।
त्वमेव सा स ते भर्ता द्विजो भूपत्वमागतः ॥26॥

25–26. He remained in that same sky of consciousness as the space of the individual soul. The virtuous lady, emaciated by sorrow, casting off her body, went to her husband with the subtle (or spiritual) body. You are only that lady. That Braahmana husband of yours has attained to the state of being a king.

प्राक्तनी सा स्मृतिर्लुप्ता युवयोरुदिताऽन्यथा ।
स्वप्ने जाग्रत्स्मृतिर्यद्वत् मृतेरद्याष्टमं दिनम् ॥27॥

27. That former memory of you two, which was lost, arose in a different manner just as the memory of the waking state (arises) in dream. Today is the eighth day of the death.

देशदैर्घ्यं यथा नास्ति कालदैर्घ्यं तथा न हि ।
एतस्याहं पितुः पुत्रो वर्षाण्येतानि सन्ति मे ॥28॥

इति भ्रान्तिः जगत्यत्र मृतिमोहात् अनन्तरम् ।
एवं देव्याः वचः श्रुत्वा लीला प्रोचे सरस्वतीम् ॥29॥

28–29. Just as there is no length in space, so also there is no length in time (i.e., both are illusory). "I am the son of this father. These are my years;" this delusion arises here in this world after the insensibility of death.
Thus having heard the words of the Goddess, Leelaa told Sarasvatee (the Goddess):

"सर्गं ब्राह्मणदम्पत्योः तं मां नय महेश्वरि ।"
एवमुक्ता तु सा प्राह "देहं मुक्त्वा भवामला ॥30॥

30. "Great Goddess! Lead me to the world of the Braahmana couple." Thus told, she (the Goddess) said: "Become stainless by leaving the body.

अचेत्यचिद्रूपमयी परमां पावनीं दृशम् ।
अवलम्ब्य च पश्यावः सह सर्गमनर्गलम् ॥31॥

31. (Become) of the nature of pure Consciousness free from things perceived. Having recourse to the supreme and pure perception we shall see together the world unlocked.

आतिवाहिक एवायं त्वादृशैः चित्तदेहकः ।
आधिभौतिकया बुद्ध्या गृहीतः चिरभावनात् ॥32॥

32. This mental body is only subtle (or spiritual). By long contemplation, it has been understood with the notion of the physical, by people like you.

वासनातानवं नूनं यदा ते स्थितिमेष्यति ।
तदाऽऽतिवाहिको भावः पुनरेष्यति देहके ॥33॥

33. When the thinning (or shedding) of mental impressions shall certainly arrive at your natural state, then the notion of the subtle or the spiritual will again appear in the body.

वासनातानवे तस्मात् कुरु यत्नं अनिन्दिते ।
तस्मिन् प्रौढिं उपायाते जीवन्मुक्ता भविष्यसि" ॥34॥

34. Therefore, faultless lady! take effort in shedding mental impressions. When perfection is reached in this (effort), you will become liberated while alive.

3. ब्रह्माभ्यासः—The Practice of (The Realisation of) Brahman or the Supreme Spirit

लीलोवाच— Leelaa Said:

अत्रोपकुरुते ब्रूहि कोऽभ्यासः कीदृशोऽथवा ।
स कथं पोषमायाति पुष्टे तस्मिश्च किं भवेत् ॥35॥

35. Tell me which or else, of what kind, is the practice that helps here (in the realisation of Brahman). How does it undergo advancement? What happens when it is grown?

देव्युवाच—The Goddess Said:

तच्चिन्तनं तत्कथनं अन्योन्यं तत्प्रबोधनम् ।
एतदेकपरत्वं च तदभ्यासं विदुर्बुधाः ॥36॥

36. Thinking of That, talking of That, instructing one another of That and having this as the one highest goal—wise men consider these as the practice for (realising) That.

अत्यन्ताभावसंपत्तौ ज्ञातुः ज्ञेयस्य वस्तुनः ।
युक्त्या शास्त्रैः यतन्ते ये ते ब्रह्माभ्यासिनः स्थिराः ॥37॥

37. Those who strive by reasoning and by scriptures, in the accomplishment of the complete non-existence of the known objects and the knower, they are the firm practitioners of (the realisation) of Brahman, (the Ultimate Reality).

सर्गादावेव नोत्पन्नं दृश्यं नास्त्येव तत् सदा ।
इदं जगत् अहं चेति बोधाभ्यासं विदुः परे ॥38॥

38. The "Seen" (or visible universe) was not born even at the beginning of creation. That does not exist at all, always. "This world and I are in the Supreme"—(Awakening to this truth) is known as the practice of knowledge.

दृश्यासंभवबोधेन रागद्वेषादितानवे ।
रतिः बलोदिता याऽसौ ब्रह्माभ्यासः स उच्यते ॥39॥

39. That satisfaction which is strongly produced in the thinning (or shedding) of love and hate by the knowledge of the non-existence of the "Seen," is called the practice of (the realisation of) Brahman

तदभ्यासेन निर्वाणम् इत्यभ्यासो महोदयः ।
संभाष्यैवं निशायां ते निर्विकल्पसमाधिना ॥40॥
बभूवतुः चिदाकाशरूपिण्यौ व्योमगाकृती ।

40–41. Since liberation is (attained) by such practice, the practice (itself) is the supreme fulfilment. Conversing thus in the night, they two (Leelaa and the Goddess) became of the form of the space of consciousness by Nirvikalpa Samaadhi (or Yogic state of absolute consciousness transcending the differentiation of the knower, knowledge and the known) and possessed of the bodily form of heavenly beings.

दूरात् दूरं अभिप्लुत्य ततो ब्रह्माण्डमडलात् ॥41॥
निर्गत्यान्यदनुप्राप्ते मण्डलं ब्राह्मणास्पदम् ।
तदा तस्यास्तु सङ्कल्पात् तत्रत्याः ददृशुस्त्विमे ॥42॥

41–42. Then, hovering across from distance to distance and going out of the orbit of this world, when they reached the other world which was the abode of the Braahmana, the people there saw them, verily by the will of the Goddess.

"नमोऽस्तु वनदेवीभ्यां" इत्युक्त्वा कुसुमाञ्जलिम् ।
तत्याज ज्येष्ठशर्माऽथ सार्धं गृहजनेन सः ॥43॥

43. "Salutations to the Goddesses of the woods." Having said thus, the eldest braahmana gave away (or offered) a handful of flowers along with the people of the house.

पुत्रं सा मूर्ध्नि पस्पर्श तेन सर्वे शुचं जहुः ।
तत् दृष्ट्वा पुनरायाता लीला देवीमपृच्छत ॥44॥

44. She touched her son on the head. By that, all gave up their grief. Seeing that, and having come again to the Goddess, Leelaa asked:

मृतस्य भर्तुर्जीवोऽसौ यत्र राज्यं करोति मे।
तत्राहं किं न तैर्दृष्टा दृष्टाऽस्मीह सुतेन किम् ॥45॥

45. Where this soul of my dead husband rules the kingdom, there, why have I not been seen by them (the inhabitants)? Why have I been seen by my son here?

देव्युवाच—The Goddess Said:

अभ्यासेन विना वत्से तदा ते द्वैतनिश्चयः।
नास्तङ्गतोऽभवत् सत्यसंकल्पत्वमभूत् न च ॥46॥

46. Child! Then, without practice, your firm belief in duality did not get extinct; nor was there the mental resolve for (knowing) the Truth.

अद्यासि सत्यसङ्कल्पा फलितं ते यदीप्सितम्।

47. Today, you have truth as your aim. (Therefore) whatever was desired by you has borne fruit.

लीलोवाच—Leela Said:

अहो मया स्मृतान्यद्य पूर्वजन्मशतानि मे ॥47॥
सुभ्रान्तं हि मया पूर्वं नानाविधासु योनिषु।

47–48. Alas! Hundreds of my previous births have been remembered by me today. Indeed, I have wandered much in various kinds of wombs (or places of birth) earlier.

4. अनन्तरवृत्तान्तः—The Following Story

वसिष्ठ उवाच—Vasishtha Said:

एवमाकथयन्तौ ते प्राप्य सर्गं द्वितीयकम् ॥48॥
अन्तःपुरे ददृशतुः राजानं शवतां गतम्।

ततः पुनः विनिर्गत्य ददृशतुः भयानकम् ॥49॥

48–49. The two, (the Goddess and Leelaa), thus conversing, having arrived at the second world, saw the king, who had become a corpse, in the inner apartments (of a palace). Then, going out again, they saw (something) frightful.

सेनयोः शस्त्रसम्पातं युद्धे चोपरते निशि।
विदूरथाख्यभूपस्य देव्यौ विविशतुः गृहम् ॥50॥

50. (They saw) a sudden fall of a number of weapons of two armies; when the battle ceased at night, the two ladies (Leelaa and the Goddess) entered the house of the king called Vidooratha.

प्रबुध्य च तदा राजा संददर्शाङ्गनाद्वयम्।
उत्पत्य शयनात् भक्त्या सोऽर्पयत् कुसुमाञ्जलिम् ॥51॥

51. Then, the king, having woken up, saw clearly the two women. Rising from his bed with reverence, he offered a handful of flowers.

"राजन् स्मर विवेकेन पूर्वजातिम्" इति स्वयम्।
वदन्ती मूर्ध्नि पस्पर्श तं करेण सरस्वती ॥52॥

52. "King! remember your former birth by discrimination;" thus saying herself, (the Goddess) Saraswatee touched him on the head with her hand.

अथ हार्दं तमो माया राज्ञोऽस्य क्षयमाययौ।
सस्मार पूर्ववृत्तान्तं अन्तः स्फुरदिव स्थितम् ॥53॥

53. Then, the darkness or illusion in the heart of this king reached its end (i.e., was destroyed). He remembered his earlier history as if it were distinctly visible within.

"हे देव्यौ किमिदं नाम दिनमेकं मृतस्य मे।
अद्येह समतीतानि वयोवर्षाणि सप्ततिः" ॥54॥
इति पृष्टे तदा देव्यौ राज्ञा विस्मितचेतसा।

54–55. "Oh! Ladies! What indeed is this that, for me, who was

dead for a day here, seventy years of age have passed today?" The two ladies were thus asked by the king, whose mind was surprised.

देव्युवाच — The Goddess Said:

यथा स्वप्ने मुहूर्ते तु संवत्सरशतभ्रमः ॥55॥
तव मायाविलासेन तथाऽयं जाग्रति भ्रमः।
वस्तुतस्तु न जातोऽसि न मृतोऽसि कदाचन ॥56॥

55–56. Just as there is the delusion of (the passing of) a hundred years in a moment during a dream, so is this delusion of yours during the waking state, due to the play of the illusory power. However, in fact, you are neither born nor dead at any time.

शुद्धविज्ञानरूपस्त्वं दीर्घस्वप्न इदं जगत्।

57. You are of the form of pure Intelligence (or Consciousness). This world is a long dream.

राजोवाच —The King Said:

अहं देहमिमं त्यक्त्वा पूर्वदेहं लभे कदा ॥57॥

57. When do I get my earlier body leaving this body?

देव्युवाच—The Goddess Said:

अस्मिन् रणे तु मर्तव्यं ततः प्राप्स्यसि पूर्वकम्।
एतस्मिन् प्रस्तुते श्रुत्वा शत्रुणा पीडितं पुरम् ॥58॥
राजा विदूरथो देव्यौ युद्धाय यास्यतो मम।
रक्ष्यतामियं भार्येति प्रोच्य युद्धाय निर्ययौ ॥59॥

58–59. "You should die in this battle; then will you attain to your earlier (body)." When this was declared, having heard that the city was harassed by the enemy, the king Vidooratha, said, "Ladies! This wife of mine, who am setting out for battle, may please be protected" and went out for the battle.

लीला लीलां ददर्शान्यां स्वाकारसदृशाकृतिम्।
ततो वीरगणैः साकं गत्वा समरभूतले ॥60॥
प्रयुध्यंस्तु हतो राजा प्रतिराजेन संयुगे।

60–61. (Then) Leelaa saw another Leelaa with a body resembling her own form. Then, the king, having gone to the battle-field along with hosts of warriors, and fighting with the hostile king in the war, was killed.

5. पुनरागमनम् — The Return

मूढं भर्तारमालोक्य लीलाऽनुगमनेच्छया ॥61॥
ब्रह्मादिस्थानमाक्रम्य प्राप चिद्गगनान्तरम् ।

61–62. Seeing her stupefied husband, Leelaa, with the desire of following him, going towards the abode of Brahmaa (the Creator) and others, reached the interior of the sky of consciousness.

पत्तने तत्र पद्मस्य देवीशक्त्युपबृंहिता ॥62॥
मण्डपे पुष्पगुप्तस्य शवस्य निकटे स्थिता ।

62–63. There, in the city of Padma, (Leela, Vidooratha's wife) strengthened by the power of the Goddess, stood near the corpse hidden by flowers, within a hall.

राज्ञो जीवकला लीला देवी चेति त्रयं ततः ॥63॥
सर्गात्सर्गान्तरं गत्वा पद्मराजस्य मण्डपे ।
शवपार्श्वस्थितां लीलां ददर्श पूर्वमागताम् ॥64॥

63–64. Then, the life principle of the king, Leelaa and the Goddess, these three having gone from world to world, saw Leelaa (Vidooratha's wife), who had arrived earlier, standing by the side of the corpse in the hall of King Padma.

लीलोवाच — Leelaa Said:

देवि स प्राक्तनो देहः कथं मम न दृश्यते ।

65. Goddess! How, that earlier body of mine is not seen?

देव्युवाच—The Goddess Said:

समाधौ त्वयि लीनायां निर्जीवं ते कलेबरम् ॥65॥
चन्दनदारुभिः दग्धं चितौ निक्षिप्य मन्त्रिभिः ।

आतिवाहिकदेहाऽसि वासनायाः परिक्षयात् ॥66॥

65–66. When you were absorbed in Samaadhi, your body (became) lifeless. Placed in the funeral pyre it was burnt with sandal woods by the ministers. You possess (now) a subtle (or spiritual) body by the destruction of mental impressions.

आवां तावदियं लीला पश्यत्वित्येव चिन्तिते ।
उत्थाय संभ्रमात् दृष्ट्वा तयोः पादेषु साऽपतत् ॥67॥

67. "At first, let this Leelaa see us both–" When (the Goddess) thought thus, (the new Leelaa) getting up in haste and seeing them, fell at their feet.

उत्थापयामो नृपतिं शवतल्पात् इमं पुनः ।
इति जीवकलां देवी नासिकायां न्यवेशयत् ॥68॥

68. "We (now) raise this king again from the bed of the corpse." Thus (saying) the Goddess introduced the life principle into the nostrils (of the dead body).

क्रमात् अङ्गानि सर्वाणि सरसानि चकाशिरे ।
उत्तस्थौ स लसत्कायः पप्रच्छ विस्मितः तदा ॥69॥

69. Gradually, all his limbs shone afresh. He got up with a glittering body and then asked in wonder.

"का त्वं केयं कुतश्चेयं" तस्मै लीलाऽब्रवीत् वचः ।
"महिला तव लीलाऽहं प्राक्तनी सहधर्मिणी ॥70॥

70. "Who are you? Who is this? Wherefrom is she?" Leelaa told him these words; "I am Leelaa, the woman who was your wife earlier.

इयं ते महिला लीला द्वितीया लीलया मया ।
उपार्जिता तवैवार्थे प्रतिबिम्बमयी शुभा ॥71॥

71. "This Leelaa, your second woman, was acquired by me only for your sake. The beautiful (lady) is of the nature of a reflected image.

एषा सरस्वती देवी त्रैलोक्यजननी शुभा" ।
इत्याकर्ण्य समुत्थाय ववन्दे स सरस्वतीम् ॥72॥

72. "This is the Goddess Sarasvatee the auspicious Mother of the three worlds—" Thus having heard and having got up, he saluted Sarasvatee.

"सर्वापदोऽपगच्छन्तु सन्त्वनन्तसुखानि वः" ।
इत्युक्त्वा च तदा देवी तत्रैवान्तर्धिमाययौ ॥73॥

73 "Let all calamities depart and let there be endless happiness for you." Having said thus, the Goddess disappeared there itself.

लीला लीला च राजा च जीवन्मुक्ता महाधियः ।
काले विदेहमुक्तत्वं आसेदुर्देव्यनुग्रहात् ॥74॥

74. Leelaa, the second Leelaa and the king, of great intelligence and liberated while living, attained to the state of liberation without the body in due course by the grace of the Goddess.

एतत्ते कथितं राम दृश्यदोषनिवृत्तये ।
लीलोपाख्यानमनघं घनतां जगतः त्यज ॥75॥

75. This faultless story of Leelaa has been narrated to you, Raama! for the removal of the blemish of the "Seen." Abandon the (idea of the) firmness (or permanency) of the world.

इति श्रीवासिष्ठसंग्रहे लीलोपाख्यानं नाम चतुर्थः सर्गः ॥

Thus ends the fourth chapter titled "The Story of Leelaa" in the abridgement of Yogavaasishtha.

पञ्चमः सर्गः— CHAPTER V

सूच्युपाख्यानम्—THE STORY OF SOOCHEE

1. सूचीतपः —The Austerity of Soochee

वसिष्ठ उवाच—Vasishtha Said:

असदाभासमच्छात्म ब्रह्मास्ति परमं पदम् ।
ब्रह्मणः स्फुरणं किञ्चित् तं जीवं विद्धि राघव ॥ 1॥

1. There is the Supreme state called Brahman which is of the nature of a pure crystal having the semblance of the non-existent (visible universe). Raaghava! (Raama!) know that to be the Jeeva (or the individual soul) which is the shining (or manifestation) of Brahman, a little.

तदेव घनसंवित्त्या यात्यहंतां अनुक्रमात् ।
संकल्पोन्मुखतां यातस्त्वहङ्कारो भवत्यपि ॥ 2॥

2. It is only that (Jeeva) which, in due order, is reduced to the state of ego by gross perception. Happening to be intent on thought (or willing), it indeed becomes the ego.

चित्तं चेतो मनो माया प्रकृतिश्चेति नामभाक् ।
दीर्घस्वप्नस्थितिं यातः संसाराख्यां मनोवशात् ॥ 3॥

3. Thought, (objective) consciousness, mind, illusion and nature; these are the names it takes on. Under the influence of the mind, it has attained to the condition of a long dream called worldly existence (or succession of births and deaths).

असम्यग्दर्शनात् स्थाणौ इव पुंस्प्रत्ययो दृढः ।
चिदात्मजीवयोर्भेदो नैवैवं जीवचित्तयोः ॥ 4॥

4. Just as there is the firm conviction that a pillar is a man due to wrong understanding, so there is not at all any difference between the conscious Self and the individual soul; thus also between the individual soul and the mind. (i.e. the former is mistaken for the latter).

न चित्तसर्गयोर्वाऽपि कोऽपि भेदः कथश्चन ।
अत्रैवोदाहरन्तीमम् इतिहासं पुरातनम् ॥ 5॥

5. Nor is there any difference whatsoever between the mind and the world (or creation) on any account; (i.e. according to the earlier analogy). In this connection, (they or the wise) narrate this ancient legend.

हिमाद्रेरभवत् पार्श्वे कर्कटी नाम राक्षसी ।
तस्या विपुलकायत्वात् दुर्लभत्वात् निजान्धसः ॥ 6॥
न कदाचन सा तृप्ति उपयाता महोदरी ।

6–7. There was a demoness by name Karkatee in the vicinity of the Himaalaya mountain. Because of her large body and the scarcity of her food, the big-bellied one never attained satisfaction even once.

जम्बूद्वीपगतान् सर्वान् निगिरामीति निश्चिता ॥ 7॥
व्यवस्थिता तपः कर्तुं तां पितामह आययौ ।
राक्षस्युवाच—The Demoness Said:
भगवन् भूतभव्येश स्यामहं जीवसूचिका ॥ 8॥

7–8. Having decided, "I (shall) swallow all (the people) situated in the continent of Jamboo", she settled in performing austerity. The grandsire (Brahmaa, the Creator) came to her. The demoness said, "Lord! Controller of the existing and those to be! Let me become the piercer (needle) of the living."

पितामह उवाच—Brahmaa, the Grandsire, Said:
एवमस्तु तथा हि त्वं भविष्यसि विषूचिका ।
दुर्भोजनाः दुरारम्भाः मूर्खाः दुःस्थितयश्च ये ॥ 9॥
दुर्देशवासिनो दुष्टाः तेषां व्याधिः भविष्यसि ।

9–10. "So be it. You will likewise become (the disease) Vishoochikaa. You will become the ailment of those who eat bad food, engage in evil deeds, are stupid, have a bad living, dwell in a bad place and are wicked (or corrupt).
Note: Vishoochikaa is a disease which in modern medical parlance

is known as Cholera.

अथ सूक्ष्मशरीरा सा प्राणिप्राणैकघातिनी ॥10॥
बभूव बहुवर्षाणि ततः साऽचिन्तयत् स्वयम् ।

10–11. Then, possessing a subtle body she became the destroyer, solely of the vitality (or life-principle) of living beings, for many years. Then she reflected herself.

सूचीयं रक्तमांसानां कणमात्रेण पूर्यते ॥11॥
क्व मे तानि विशालानि गतान्यङ्गानि दुर्धियः ।
इति संचिन्त्य भूयोऽपि तपस्तेपे सुदारुणम् ॥12॥

11–12. "This piercer (or needle) of blood and flesh is filled up by a mere particle. Where have those large limbs of the evil-minded gone, for me?" Thus having thought, she performed again fierce (or severe) austerity.

बभूव निर्मला साऽपि तपसा क्षीणकल्मषा ।
तस्थौ साऽखिलसंसारहेयतां हृदि कुर्वती ॥13॥

13. Even she became pure, her sins worn out by tapas (or austerity). She remained thinking in her heart that the entire worldly existence was fit to be abandoned.

तां वेधाः तादृशीं ज्ञात्वा समुपेत्य वचोऽब्रवीत् ।
जीवन्मुक्ताऽसि हे वत्से हार्दं ते गलितं तमः ॥14॥

14. Brahmaa, the Creator, having known her to be such and going to her spoke (these) words: "Dear Child! You are liberated while living. The darkness in your heart has vanished.

पुरातनवपुः प्राप्य सुखिनी भुवने चर ।
एवमुक्ता चिरं तस्थौ निर्विकल्पसमाधिना ॥15॥

15. "Obtaining your earlier body, go about in this world happily." Having been told thus, she remained for a long time in Nirvikalpa Samaadhi. (Yogic state of absolute consciousness without the distinction of the knower, the known and the knowing).

2. सूचीकृतप्रश्नः—THE QUESTION POSED BY SOOCHEE

अथ कालेन महता चित्तस्पन्दनमेत्य सा ।
बहिर्वृत्तिमयी भूत्वा सस्मार च पुनः क्षुधाम् ॥16॥

16. Then, after a long time, she, having gone (back) to the state of movement of the mind, and becoming possessed of outgoing thoughts remembered her hunger again.

प्राप्तुं जात्युचिताहारं अटव्यां न्यवसत् तदा ।

17. She, then, lived in a forest to obtain the food suitable to her tribe.

एतस्मिन्नन्तरे तत्र मन्त्रिणा सह भूपतिम् ॥17॥
रजन्यां संप्रविष्टं सा विलोक्याचिन्तयत् भृशम् ।

17–18. During this period, seeing a king with his minister, who had entered there during the night, she thought intensely as follows:

"अपि नंक्ष्यामि देहेन नैव मोक्ष्ये गुणान्वितम् ॥18॥
तस्मादिमौ परीक्षेहं कयाचित् प्रश्नलीलया" ।
इति निश्चित्य सा घोरं विनद्योवाच राक्षसी ॥19॥

18–19. "I shall rather perish with the body but, I shall not eat (this king) endowed with merit. Therefore, I shall examine these two by some semblance of interrogation." Thus having decided, that demoness, roaring fiercely said (as follows):

"कौ भवन्तौ इदानीं मे ह्याहारार्थं समागतौ ।
एकोपायेन मत्पार्श्वात् बालकौ उत्तरिष्यथः ॥20॥
मत्प्रश्नपञ्जरं सारं चेत् विदारयथो धिया" ।
कथ्यतामिति राज्ञोक्ता साऽपृच्छत् राक्षसी तदा ॥21॥

20. Who are you two, who have indeed arrived now for the sake of my taking food? (Only) by a particular stratagem, you children will pass out of my vicinity. You tear asunder by your

intellect, if there is strength, the cage of my questions." "Let it be communicated;" thus told by the king, the demoness then asked as follows:

सूच्युवाच—Soochee Said:

एकस्यानेकसंख्यस्य कस्याणोः अम्बुधेरिव ।
अन्तर्ब्रह्माण्डलक्षाणि लीयन्ते बुद्बुदा इव ॥22॥

22. "Who is that atomic entity, who is one but enumerated variously, into whom millions of worlds are dissolved just as bubbless in the ocean?

किमाकाशं अनाकाशं न किंचित् किंचिदेव किम् ।
गच्छन्न गच्छति च कः कोऽतिष्ठन्नेव तिष्ठति ॥23॥

23. "Which sky is not a sky? Which, though not something, is only something? Who, though going, does not go? Who exists though not existing?

कश्चेतनोऽपि पाषाणः कश्च व्योमनि चित्रकृत् ।
अणौ जगन्ति तिष्ठन्ति कस्मिन् बीज इव द्रुमः ॥24॥

24. "Who, though a conscious being, is a stone? Who paints pictures in the sky? In which atom, the worlds exist just as a tree in a seed?

कस्मान्न च पृथक् किंचित् द्वैतमप्यपृथक् कुतः ।

25. "What is that from which there is nothing different whatsoever? How is it, that even duality is non-different?"

3. सूचीसमाधानम् —ANSWERING THE QUERIES OF SOOCHEE

मन्त्र्युवाच—The Minister Said:

भवत्या परमात्मैव कथितो बोधरीतितः ॥25॥
अनाख्यत्वात् अगम्यत्वात् आकाशादपि सूक्ष्मकः ।
ब्रह्माण्डबुद्बुदाः तस्मिन् लीयन्ते शक्तिपर्ययात् ॥26॥

25–26. Only the Supreme Self has been described by you, by way

of instruction. Because of its indescribability and inaccessibility, it is subtler than even the sky. In that (Supreme Self) the bubbles of (diverse) worlds are dissolved by the revolution of energy.

आकाशं बाह्यशून्यत्वात् अनाकाशं च चित्त्वतः ।
अकिंचिदित्यनिर्देश्यं वस्तुसत्तेति किंचन ॥27॥

27. It is the sky since it is void outwardly and it is not the sky since it is of the nature of Consciousness. It is not anything, because it is undefinable; it is something, because it is the Reality underlying all objects.

चेतनोऽसौ प्रकाशात्मा वेद्याभावात् भवेत् शिला ।
आत्मनि व्योमनि स्वच्छे जगदुन्मेषचित्रकृत् ॥28॥

28. This Conscious Being of the nature of Light may be (likened to) a stone because of the absence of things to be known. He paints the pictures (in the form) of the manifestation of the worlds in the clear sky of the Self.

इदं तद्भावमात्रत्वात् विश्वं न स्यात् ततः पृथक् ।
जगद्भेदोऽपि तद्भानं इति भेदोऽपि तन्मयः ॥29॥

29. Since This (visible universe) is only of the nature of That (the Supreme Self), the universe cannot be different from that. Even the (perception of) difference in the world is the perception of That; thus, even difference is identical with That.

सर्वगः सर्वसंबद्धो गत्यभावात् न गच्छति ।
नास्त्यसौ आश्रयाभावात् सद्रूपत्वात् अथास्ति च ॥30॥

30. All-pervading and related to everything (as their substratum), He does not move because of the absence of position. (i.e., there is no motion for one who is not subject to spatial coordinates). He does not exist due to the non-existence of a resting place (or a thing on which he depends). Even so, He exists since he is of the nature of Being.

राजोवाच — The King Said:
यत्संकोचविकासाभ्यां जगत्प्रलयसृष्टयः ।

निष्ठा वेदान्तवाक्यानां अथ वाचामगोचरः ॥31॥
सन्मात्रं तत् त्वया भद्रे कथ्यते ब्रह्म शाश्वतम् ।

31–32. Blessed lady! That Eternal Brahman which is of the nature of Pure Being, by whose contraction and expansion, the dissolution and the creation of the worlds happen, which is the end of all the precepts of Vedaanta (the concluding portions of the Veda-s or the Upanishad-s) and yet indescribable by words, is narrated by you.

राक्षस्युवाच—The Demoness Said:
अहो बत पवित्रेयं भवतोर्भाति शेमुषी ॥32॥
पूजनीयौ युवां नूनं कथ्यतां मे त्वदीहितम् ।

32–33. "Indeed, your intellect is pure and holy. Certainly, you two are fit to be worshipped. The thing desired by you may please be communicated to me."

राजोवाच—The King Said:
भूयो भवत्या न प्राणाः हिंसनीयाः कदाचन ॥33॥

33. "Never again should lives (or living beings) be afflicted (or killed) by you."

राक्षस्युवाच—The Demoness said:
आशरीरपरित्यागं इतः प्रभृति नो मया ।
हिंसनीयाः परप्राणाः पश्यन्त्या सर्वगं शिवम् ॥34॥

34. "From now onwards, until giving up the body, others' lives should not be afflicted by me, who am seeing the all-pervading Siva. (Supreme Spirit).

आमृति धारणां बद्ध्वा क्षुधां न गणयाम्यहम् ।

35. "Holding it in memory until death, I do (or shall) not mind my hunger."

राजोवाच—The King Said:
आगच्छास्मद्गृहं भद्रे दिव्यस्त्रीरूपधारिणी ॥35॥

35. "Blessed lady! Come to our house assuming the form of a beautiful woman.

ततो दुष्कृतिनश्चौरान् वध्यान् शतसहस्रशः ।
मण्डलेभ्यः समाहृत्य दास्यामि तव भोजनम् ॥36॥

36. "Then, I shall give as your food, wicked persons, thieves and those fit to be killed by hundreds of thousands, collecting them from the multitudes.

कान्तारूपं परित्यज्य गृहीत्वा तानशेषतः ।
गत्वा च हिमवच्छृङ्गं तत्र भुङ्क्ष्व यथासुखम् ॥37॥

37. "Abandoning the form of a lovely woman, seizing them in entirety and going to the summit of the Himalaya mountain, eat (them) there at pleasure.

तृप्तिं निद्रां ततो लब्ध्वा भव भूयः समाधिभाक् ।
समाधिविरता भूयः एवमेव समाचर ॥38॥

38. "Then, having obtained satisfaction and sleep, resort to Samaadhi (yogic absorption in the Self) again. Having ended the Samaadhi, do again in this manner."

ततः प्रभृति साऽद्यापि किरातजनमण्डले ।
वध्यान् आगत्य गृह्णाति समाधेः व्युत्थिता सती ॥39॥

39. From then on, even today, that ascetic woman, having risen from Samaadhi and coming to the region of savage tribes, seizes those fit to be killed.

इति श्रीवासिष्ठसंग्रहे सूच्युपाख्यानं नाम पञ्चमः सर्गः ॥

Thus ends the Fifth Chapter titled "The Story of Soochee" in the abridgement of Yogavaasishtha.

षष्ठः सर्गः—CHAPTER VI

भावनावैभवम् — THE POWER OF THOUGHT

1. ऐन्दवोपाख्यानम्—THE STORY OF AINDAVA

वसिष्ठ उवाच — Vasishtha said:

इदं ऐन्दवमाख्यानं शृणु राम शुभावहम् ।
चितिशक्तिसमुल्लासं निश्चिनोषि जगत् यतः ॥ 1॥

1. Raama! Hear this story of Aindava conducive to good, from which you determine the world as the great play of the power of the thinking mind.

प्रजाः स्रष्टुं दृशौ स्फारे व्योम्नि योजितवान् अजः ।
तत्रासौ दृष्टवान् सर्गान् पृथग्भूतान् अनेकशः ॥ 2॥

2. The unborn (Creator) fixed his sight on the expansive sky to create mankind. There he saw the worlds separated, in large numbers.

सूर्यं तस्मात् जगज्जालात् एकमानीय पृष्टवान् ।
"कस्त्वं कथमिदं जातं जगज्जालं वदानघ" ॥ 3॥

3. Having brought the Sun from that web of the worlds, he asked: "Who are you? How was this web of the worlds born? Tell that, Sinless One!"

इत्युक्तो भास्करः प्राह "जम्बुद्वीपैककोणके ।
इन्दुनामाऽतिशान्तात्मा कश्यपस्य कुलोद्भवः ॥ 4॥

4. Thus told, the Sun said: "In one corner of Jambudveepa, (there was) a person with a very tranquil mind by name Indu who was born in the family of Kasyapa.

तस्य प्राणसमा भार्या, न बभूवात्मजस्तयोः ।
तेपतुस्तौ तपो घोरं पुत्रार्थं व्रतनिष्ठितौ ॥ 5॥

5. He had a wife equal to his life. No son was born to them. They performed severe penance for the sake of a son, adhering to religious vows.

वरं विप्र गृहाणेति तुष्टः प्रोवाच शंकरः।
दश पुत्रान् ययाचे सः तथैव चाप्तवान् वरम्॥ 6॥

6. "Braahmana! take this boon;" thus said Sankara (Siva) who was pleased. He begged for ten sons and got the boon likewise.

जातास्ते क्रमशो बालाः कालेन प्रौढिमाययुः।
मृतौ च पितरौ दृष्ट्वा गृहं संत्यज्य खेदिनः॥ 7॥

7. In due course, those children were born. With the passage of time they attained maturity. Having seen their parents dead and having abandoned their house, (they became) dejected in spirits.

किमिह स्यात् परं श्रेयः इति संचिन्त्य सोदरान्।
ज्येष्ठः प्रोवाच ब्रह्मत्वं आकल्पान्ताविनाशि यत्॥ 8॥
तदेव रोचते मह्यं ब्रह्माऽहमिति चेतसा।
सृजामि संहरामीति ध्यानमस्तु चिराय वः॥ 9॥

8–9. "What may be the supreme good here?" Thus reflecting, the eldest of them told his brothers: "Only the state of Brahmaa, (the Creator) which is indestructible till the end of the Universe is liked by me. With the consciousness "I am Brahmaa (the Creator)" let you have the contemplation "I create and withdraw" for a long time.

अथ ते ब्राह्मणा एवं बद्धब्रह्मात्मभावनाः।
तेषां देहास्तु कालेन गलिताः शीर्णपर्णवत्॥10॥

10. Then those Braahmana-s were firmly rooted in the thought of their being Brahmaa (the Creator). Their bodies, in course of time, dropped off like withered leaves.

भावनापरिपाकेन दश ते ब्रह्मतां गताः।
स तेषां दशधा सर्गप्रतिभासोऽयमुत्थितः॥11॥
एषामन्यतमस्याहं भास्करोऽस्मि पितामह।"

11–12. By the ripening of their thought, those ten attained to the state of Brahmaa (the Creator). This appearance of the worlds arose in ten ways for them. Grandsire! The one among the many, I am Bhaaskara (the Sun)."

सामान्या ब्राह्मणा भूत्वा मनोभावनया किल ॥12॥
ऐन्दवाः ब्रह्मतां प्राप्ताः मनसः पश्य शक्तताम् ।

12–13. Indeed by the contemplation of the mind, the sons of In<u>d</u>u, who were ordinary ones, becoming braahma<u>n</u>a-s, attained to the state of Brahmaa (the Creator). See the capability of the mind!

2. विटोपाख्यानम् —The Story of a Sensualist

मनसा भाव्यमानो हि देहितां याति देहकः ॥13॥

13. Being contemplated by the mind, the body goes to the state of the embodied (i.e., the mind contemplating the body, becomes the body itself by identification).

देहभावनया मुक्तो देहधर्मैः न बाध्यते ।

14. Freed from the thought of the body, one is not afflicted by the attributes (or characteristic properties) of the body.

इन्द्रद्युम्न इति ख्यातः मागधेषु महीपतिः ॥14॥
अहल्या नाम तस्यासीत् भार्या कमललोचना ।
इन्द्रनामा विटः कश्चित् तस्मिन्नेव पुरेऽवसत् ॥15॥

14–15. There was a king known as In<u>d</u>ra<u>d</u>yumna among those of the Maga<u>d</u>ha country. He had a wife by name Ahalyaa with lotus-like eyes. A sensual person by name In<u>d</u>ra lived in the same city.

साऽहल्याऽहल्यया सार्धं इन्द्रस्य यदभूत् पुरा ।
तदाकर्ण्येतिहासेभ्यः तस्मिन्निन्द्रेऽन्वरज्यत ॥16॥

16. That Ahalyaa, having heard from legends, what happened to In<u>d</u>ra in company with Ahalyaa in days of yore, became attached to that In<u>d</u>ra.

एवमन्योन्यमासक्तं भावमालोक्य भूपतिः ।
तावुभावपि तत्याज दुर्मती सलिलाशये ॥17॥

17. The king, seeing their state of being strongly attached to one another thus, abandoned those two evil-minded persons in a tank (or water reservoir).

तौ तु जहसतुस्तुष्टौ न खेदमुपजग्मतुः ।
ग्रथितौ गजपादेषु कशाभिः ताडितावपि ॥18॥
ज्वालाभिः दह्यमानौ च नापतुः काममपि व्यथाम् ।
राज्ञाऽथ पृच्छ्यमानौ तौ ऊचतुर्मुदिताशयौ ॥19॥

18–19. But, those two laughed with satisfaction and did not suffer distress. Tied to the legs of elephants, and even beaten with whips and being burnt by flames, they did not suffer any pain. Then, being asked by the king, those two of joyous disposition said (as follows).

"आवां खेदं न जानीवो जातावन्योन्यतन्मयौ ।
भावितं तीव्रवेगेन मनसा यत् महीपते ॥20॥
तदेव पश्यत्यखिलं न शरीरविचेष्टितम् ।"

20–21. "We two who have become wholly absorbed in one another, do not know agony. King! whichever is thought of by the mind resolutely, it sees that only in entirety and not the working (or sensation) of the body."

एवमुक्तस्ततो राजा वचः कामान्धयोरपि ॥21॥
सत्यमेवेति विज्ञाय तावुभौ निरवासयत् ।

21–22. Then, the King, thus told, knowing the words of those two, who were blind with passion, as only true, drove them away (or banished them).

एवं राम जगत्यस्मिन् द्विशरीराः शरीरिणः ॥22॥
एकं मनःशरीरं तु क्षिप्रकारि चलं सदा ।
अकिंचित्करमन्यच्च शरीरं मांसनिर्मितम् ॥23॥

22–23. Raama! Thus, there are two bodies for the embodied one (or the individual soul), in this world. One is the mental body,

acting quickly and always moving indeed. The other body made of flesh is powerless to do anything.

3. चित्तोपाख्यानम् —The Story of the Mind

अत्र किंचिदुपाख्यानं चित्तस्य कथयामि ते।
अस्ति शून्याऽटवी भीमा तस्यामेकोऽभवन्नरः ॥24॥

24. In this connection, I tell you a certain story of the mind. There is a formidable and desolate forest in which there was a man.

पर्याकुलमतिर्भीमः सहस्रकरलोचनः।
प्रहरन् आत्मनः पृष्ठे स्वात्मना परिघैर्भृशम् ॥25॥
क्रन्दन् पलायमानोऽसौ पतितोऽन्धोऽन्धकूपके।

25–26. With his mind confused, that fearful one with a thousand hands and eyes, striking at his back violently with iron bars by himself, crying and running, fell blindly into a well with a hidden mouth.

ततः समुत्थितः काले प्रविष्टः कण्टकाटवीम् ॥26॥
ततः पुनः विनिष्क्रम्य स्वात्मानं प्रहरन् मुहुः।
विद्रुवन् शीतलं गत्वा कदलीकाननं हसन् ॥27॥

26–27. Then, getting up from the well in due time, he entered the thorny forest. Then, again departing and beating himself often, running and laughing and having gone to a cool forest of plantain trees–

क्षणात् तस्मात् विनिष्क्रम्य मुहुश्च प्रहरन् स्वयम्।
विद्रुतः पतितो भूयः तस्मिन्नेवान्धकूपके ॥28॥

28. Departing from that in a moment, beating himself often and running away, he again fell into the same well with the hidden mouth.

एवंरूपनिजाचारं समालोक्य चिरं मया।
अवष्टभ्य बलादेव मुहूर्तं प्रतिबोधितः ॥29॥

29. Having seen for a long time, (that person) whose conduct was of such kind, and having held him up by force, he was awakened (or instructed) by me for a while.

पृष्टश्च किमिदं कस्त्वं किं मुधा परिधावसि ।
इति पृष्टः स च प्राह नाहं कश्चित् करोमि न ॥30॥

30. "He was asked (by me): "What is this? Who are you? Why do you run in vain?" Thus asked, he said: "I am nobody. I do nothing.

त्वं मे शत्रुः त्वया दृष्टो नष्टोऽस्मीति रुरोद सः ।
प्रहसन् अथ तत्याज स्वान्यङ्गानि समन्ततः ॥31॥

31. "You are my enemy. Having been seen by you, I am lost." Thus (saying) he wept. Then, laughing, he gave up his limbs all round.

एवं तस्मिन् महारण्ये बहवः तादृशा नराः ।
परिभ्रमन्तः तिष्ठन्ति विद्यतेऽद्यापि साऽटवी ॥32॥

32. Thus, in that huge forest many men like him dwell, wandering about. That forest is there even today.

श्रीराम उवाच—Sree Raama said:
काऽसौ महाटवी ब्रह्मन् किं वा ते कर्तुमुद्यताः ।

33. "Sage! What is that great forest and what is it that they are intent on doing?"

वसिष्ठ उवाच—Vasishtha said:
संसाराख्ये महारण्ये प्रभ्रमन्ति मनांसि हि ॥33॥
मया तानि विवेकेन नीयन्ते परमं शमम् ।
कानिचित् मत्तिरस्कारात् नरकेषु पतन्त्यधः ॥34॥

33–34. In this great forest of worldly existence, minds indeed wander about. They are led by me, by discrimination, to supreme tranquillity. Some, by disregarding me, fall down into hells.

कदलीकाननं स्वर्गः दुःखबाधस्तु कण्टकः।
नष्टोऽस्मीति यदुक्तं तत् ममतापरिदेवनम् ॥35॥

35. The forest of plantains is heaven. The affliction by sorrow is the thorn. "I am lost;" thus what was told, is the lamentation of the ego, (the feeling of "mine").

मनसः त्यजतो भोगान् रोदनं सहजं खलु।
परिप्राप्तविवेकस्य त्यक्तसंसारसंस्थितेः ॥36॥
चेतसः त्यजतो रूपं आनन्दो हसितं भवेत्।

36–37. Crying is indeed natural for the mind (while) abandoning enjoyments. The joy of the one, who has acquired discrimination, who has abandoned his abode (or stay) in worldly existence and who is giving up the characteristic of the thinking mind, is the laughter.

प्रहाराः कल्पनाघाताः क्रियन्ते स्वयमेव हि ॥37॥
संकल्पवासनाजालैः स्वैरेवायाति बन्धनम्।
मनो लीलामयैः बन्धैः कोशकारकृमिर्यथा ॥38॥

37–38. The beatings are the blows of fancies (or imaginations). They are indeed caused by oneself. The mind is reduced to the state of bondage only by its own net of impressions of thoughts (or imaginations), just as the silk-worm in the cocoon (confines itself) by bonds with ease.

एतत्ते कथितं राम चित्तोपाख्यानमुत्तमम्।
चित्तेनैवेदमालोक्य चित्तत्यागे स्थिरो भव ॥39॥

39. This excellent story of the mind has been narrated to you. Contemplating on this with your mind itself, be firm (or determined) in abandoning thoughts.

4. बालकाख्यायिका—The Story of the Child

सर्वशक्ति परं ब्रह्म नित्यमापूर्णमव्ययम्।
ययोल्लसति शक्त्यासौ प्रकाशं सोऽधिगच्छति ॥40॥

40. The Supreme Brahman (the Ultimate Reality) which is eternal, full all around and immutable, is all-powerful. By its power, one shines forth and attains manifestation.

चिच्छक्तिः तस्य देहेषु जडशक्तिः तथोपले ।
स्पन्दशक्तिश्च वातेषु द्रवशक्तिः जलेषु च ॥41॥

41. It is the energy of consciousness in his bodies (physical, mental etc), as well as the motionless (or potential) energy in a stone. It is also the energy of vibration in the winds and the energy of motion in the waters.

शून्यशक्तिः तथाऽऽकाशे नाशशक्तिः विनाशिषु ।
तेजःशक्तिः तथा वह्नौ स्फुटमेवोपलभ्यते ॥42॥

42. It is also the energy of the void in space and the energy of destruction in the perishable. So is it clearly understood as the energy of heat (and light) in fire.

फलपत्रलतापुष्पशाखाविटपमूलवान् ।
वृक्षबीजे यथा वृक्षः तथेदं ब्रह्मणि स्थितम् ॥43॥

43. Just as a tree possessing fruits, leaves, creepers, flowers, branches, sprouts and roots exists in the seed of the tree, this (visible universe) exists in Brahman, (the Supreme Spirit).

क्वचित् क्वचित् कदाचिच्च तस्मात् उद्यन्ति शक्तयः ।
देशकालादिवैचित्र्यात् क्ष्मातलादिव शालयः ॥44॥

44. In one place and in another and at some time or other, energies rise from it like rice (rising) from the surface of the earth, by the diversity of place, time and the like.

प्रपञ्चोत्पत्तिरेवं हि बालकाख्यायिकाक्रमात् ।
राजपुत्राः त्रयः सन्ति शूरा असति पत्तने ॥45॥

45. The origin of the world is indeed like this, in the manner of a tale narrated to a child (by the mother). There are three brave princes in a non-existent city.

द्वौ न जातौ तथैकस्तु गर्भ एव हि न स्थितः ।
एकदोत्तमलाभार्थं निर्गत्य फलशालिनः ॥46॥
ददृशुः गगने वृक्षान् भुक्त्वा स्वादु च तत्फलम् ।
सरित्त्रितयमासेदुः पथि कल्लोलमालितम् ॥47॥

46–47. (Of these three), two were never born and the other one never indeed was stationed in a womb. Once, having gone out with the object of acquiring the best, they saw in the sky trees possessing fruits and having eaten those sweet fruits, they reached three rivers crowned by large waves, on the way.

तत्रैका परिशुष्कैव मनागप्यम्बु न द्वयोः ।
तत्र स्नात्वा जलक्रीडां कृत्वा पीत्वा पयस्ततः ॥48॥

48. There, one was completely dry and there was not even a little water in the other two. Having bathed there and sported in the water, and having drunk the water —

आसेदुस्ते दिनस्यान्ते भविष्यन्नगरं त्रयः ।
ददृशुस्तत्र रम्याणि त्रीण्येते भवनानि च ॥49॥

49. The three reached a city about to be (or, to be created in the future), at the end of the day. There, they saw three beautiful mansions.

एकं निर्भित्ति निःस्तम्भं अनुत्पन्नं गृहद्वयम् ।
प्रापुः स्थालीत्रयं तत्र तप्तकाञ्चनकल्पितम् ॥50॥

50. One was without walls and pillars; the other two houses were not produced (i.e. were non-existent). There, they obtained three pans (or vessesls) made of melted gold.

तत्र कर्परतां याते द्वे एका चूर्णतां गता ।
तस्यां द्रोणत्रयं पक्वं न्यूनं द्रोणत्रयेण तु ॥51॥

51. Of these, two were in pieces and the other one was powdered. In that, three measures (of rice) less three measures were cooked.

अन्नं प्राप्य द्विजैर्भुक्तं निर्मुखैः बहुभोजिभिः ।

अवशिष्टं ततो भुक्त्वा राजपुत्राः त्रयो हि ते ॥52॥
सुखमेव स्थितास्तत्र मृगयाव्यवहारिणः ।

52–53. Obtaining that food, it was eaten by Braahmaṇa-s without mouths, eating much. Then, those three princes, having eaten the remnants, stayed there happily engaged in hunting.

धात्र्या हि कथितामेतां निर्विचारधिया यथा ॥53॥
बालो निश्चयमायाति विचारोज्झितचेतसाम् ।
इयं संसाररचनाऽप्यवस्थितिमुपागता ॥54॥

53–54. Just as a child attains conviction in this tale narrated by the mother due to a thoughtless (or unreflecting) mind, this creation of worldly life too has assumed existence to those from whose minds, reflection (or enquiry) has left (or dropped).

इति श्रीवासिष्ठसंग्रहे भावनावैभवं नाम षष्ठः सर्गः ॥

Thus ends the Sixth Chapter titled "The Power of Thought" in the abridgement of Yogavaasishtha.

सप्तमः सर्गः—CHAPTER VII

लवणोपाख्यानम्—THE STORY OF LAVANA

1. शाम्बरिकेन मोहनम्—The Delusion Caused by the Juggler.

वसिष्ठ उवाच—Vasishtha said:

स्वसंकल्पवशात् मूढो मोहमेति न पण्डितः।
विचारय धिया सत्यं असत्यं च परित्यज ॥ 1॥

1. By his own imagination, a fool is deluded; not a wise man. Reflect on Truth with your intellect and discard untruth.

मनःप्रशमने राम मोक्ष एवावशिष्यते।
अत्र ते शृणु वक्ष्यामि वृत्तान्तमिममुत्तमम् ॥ 2॥

2. Raama! With the quenching of the mind, only liberation remains. In this matter, I shall tell you an excellent narrative. Hear this.

लवणो नाम भूपालः आसीत् परमधार्मिकः।
तत्सभां एकदा कश्चित् साटोपं इन्द्रजालिकः ॥ 3॥
प्रविश्य नत्वा भूपालं 'राजन्नेतां विलोकय'।
इत्युक्त्वा भ्रामिता तेन पिञ्छिका भ्रमदायिनी ॥ 4॥

3–4. There was a very virtuous king by name Lavana. Once a certain juggler entering his council-chamber proudly and having bowed to the king (said), "King! See this." Having said thus, a bunch of peacock-feathers (used by conjurors) which produces delusion was whirled round by him.

ततः सैन्धवसामन्तो विवेशाश्वयुतः सभाम्।
राजानं च तदा प्रोचे प्रीत्या स इन्द्रजालिकः ॥ 5॥

5. Then the neighbouring king of the Sindhu territory entered the council-chamber accompanied by a horse. Then, that juggler spoke to the king with friendliness (or affection).

'सदश्वमेनमारुह्य भुवनं विहर प्रभो'।

अथानिमिषया दृष्ट्या राजाश्वमवलोकयन् ।। 6।।
तस्थौ मुहूर्तयुग्मं तु ध्यानासक्त इवात्मनि ।

6–7. "King! Mounting on this good horse, go about the world." Then, the king, seeing the horse with unwinking eyes, stood still for two Muhoorta-s (or nearly one and a half hours) as if he were absorbed in meditation on the Self.

ततस्ते विस्मयापन्नाः ययुश्चिन्तां सभासदः ।। 7।।
बभूवासौ प्रबुद्धोऽथ पर्याकुलमतिः नृपः ।
सम्यक् प्राप्तप्रबोधश्च प्रोवाच मन्त्रिणस्तदा ।। 8।।

7–8. Then, those members of the assembly who were filled with wonder, became anxious. Then, the King, whose mind was confused, became awakened. Having attained wakefulness completely, he spoke to his ministers (thus).

राजोवाच —The King said:
इदमाश्चर्यमाख्यानं श्रृणुताद्य सभासदः ।
पिञ्छिकां अहमालोक्य जाल्मेन भ्रामितामिमाम् ।। 9।।
अश्वं आरूढवान् एनं आत्मना भ्रान्तमानसः ।
प्रवृत्तो मृगयां गन्तुं दूरं नीतोऽस्मि वाजिना ।।10।।

9–10. Hear this wonderful story today, Members of the assembly! Having seen this bunch of peacock-feathers whirled by the rogue, I mounted this horse by myself with a confused mind. Proceeding to go on hunting I have been led to a distance by the horse.

संप्राप्तोऽहं अपर्यन्तं अरण्यं श्रान्तवाहनः ।
आसूर्यास्तं दिनं तत्र प्रक्रम्य जाङ्गलं गतः ।।11।।

11. I reached an unbounded forest with a fatigued vehicle (or horse). Proceeding there in the day till sunset, I went to a rural area.

तत्र जम्बीरखण्डस्य स्कन्धसंसर्गिणीं लताम् ।
धृत्वा प्रलम्बमानं मां त्यक्त्वा यातः तुरङ्गमः ।।12।।

12. There, leaving me, who was hanging down by holding on to a

creeper united with the branch of a portion of a citron tree, the horse went away.

तत्र कल्पसमा रात्रिः मोहमग्नस्य मे गता ।
अथाष्टभागमापन्ने व्योम्नो दिवसनायके ॥13॥
दृष्टा मया प्रभ्रमता बालिकौदनधारिणी ।
याचिताऽपि मया यत्नात् नान्नं दत्तवती ह सा ॥14॥

13–14. There, a night (seemingly) equal to the period of a world-cycle elapsed for me who was immersed in delusion. When the lord of the day (or the Sun) reached the eighth part of the sky, a young woman carrying food was seen by me who was revolving (or tottering). Even though begged by me assiduously, she never indeed gave the food.

'विद्धि मामिह चण्डालीं मत्तो नाप्नोषि भोजनम् ।
ददामि भोजनं तुभ्यं भर्ता भवसि चेत् मम' ॥15॥

15. (She said): "Know me here as an outcaste woman. You do not obtain (any) food from me. If you become my husband, I give you food."

अथोक्ता सा मया भर्ता भवामीति ततः तया ।
दत्तं अन्नं मया भुक्तं वर्णजातिकुलक्रमाः ॥16॥
केनापदि विचार्यन्ते मोहापहृतचेतसा ।
बहुनाऽत्र किमुक्तेन स्वीकृता सा मया ततः ॥17॥

16–17. Then, she was told by me (thus): "I become (your) husband." Thereafter, the food given by her was eaten by me. By whom are the orders of colour, caste and family investigated with the mind carried away by delusion, when in danger? What is the use of telling much in this matter? She was then accepted by me (as wife).

क्रमात् गर्भवती भूत्वा प्रसूता कन्यकाद्वयम् ।
तथा पुत्रद्वयं चैव जातोऽहं पुष्टपुल्कसः ॥18॥

18. Having become pregnant in due course she gave birth to two girls; thereafter also (gave birth) to two boys. I became a complete Pulkasa, (a tribal man).

चण्डालत्वे स्थिरीभूते भूपत्वं मम विस्मृतम् ।
एवं तत्र मया नीताः षष्टिः कल्पसमाः समाः ॥19॥

19. When the (wicked) qualities of an outcaste had become firm, my kingship was forgotten. Thus were spent by me sixty years there, (which seemed to be) equal to a world-cycle.

एवं मयि स्थिते तत्र नवश्वशुरमन्दिरे ।
आसीत् तत्राथ दुर्भिक्षं गताः सर्वे सुहृज्जनाः ॥20॥

20. When I was staying there thus, in the house of the new father-in-law, there was then a famine in that place. All the friendly people were gone.

अहं दुःखादपत्यैस्तु तया च सहितः शनैः ।
कृच्छ्रात् देशात् विनिर्गत्य विश्रान्तोऽस्मि तरोस्तले ॥21॥

21. Due to distress, having gone out slowly from the miserable country, I, accompanied by my wife and children, have rested underneath a tree.

कनीयान् बालको मां च मांसं देहीत्ययाचत ।
दुःखं सोढुं अशक्तोऽहं मरणे कृतनिश्चयः ॥22॥
तत्र काष्ठानि संचित्य चितायां पतितोऽस्म्यहम् ।
चलितोऽस्मि जवात् तावत् प्रबुद्धोऽहं इह स्थितः ॥23॥

22–23. The younger son begged me to give him meat. Unable to bear the agony, and having resolved to die, gathering pieces of wood there, I have fallen into the funeral pyre. I have been displaced speedily just now (and) having been awakened, I stand here.

एवं शाम्बरिकेणायं मोह उत्पादितो मम ।
इत्युक्तवति राजेन्द्रे मायावी स तिरोदधे ॥24॥

24. Thus was this delusion of mine produced by the juggler. When the king was telling thus, that conjurer disappeared.

अथेदमूचुस्ते सभ्याः विस्मयोत्फुल्ललोचनाः ।
नायं शाम्बरिको देव यस्य नास्ति धनेषणा ॥25॥

दैवी काचन मायेयं संसारस्थितिबोधिनी ।

25–26. Then, those members of the assembly, with their eyes widely opened with wonder, told this. "Lord! This man, for whom there is no greed for wealth, is not a juggler. This is some Divine illusion which teaches the state of worldly existence."

2. संसारविभ्रमः—The Delusion of Worldly Existence

वसिष्ठ उवाच—Vasishtha said:

चण्डालत्वं हि लवणे प्रतिभासवशाद्यथा ॥26॥
तथेदं जगदाभोगि मनोमननमात्रकम् ।
संयमात् मनसः शान्ति एति संसारविभ्रमः ॥27॥

26–27. Just as the state of being an outcaste (arose) in Lavaṉa only due to the power of illusion, this experience of the world is a mere imagination of the mind. By the restraint of the mind, the delusion of worldly existence reaches alleviation.

स्वपौरुषैकसाध्येन स्वेप्सिततत्यागरूपिणा ।
मनःप्रशममात्रेण विना नास्ति शुभा गतिः ॥28॥

28. There is no happy state without the one thing, namely, the tranquillity (or cessation) of the mind, which is to be accomplished only by one's own effort and which is of the nature of renunciation of one's desire.

असङ्कल्पनशस्त्रेण छिन्नं चित्तं गतं यदा ।
सर्वं सर्वगतं शान्तं ब्रह्म संपद्यते तदा ॥29॥

29. By the weapon of the absence of desire (or imagination), when the mind has gone to destruction, Brahman (or the Supreme Spirit) which is whole, all-pervading and tranquil is entered into.

अयं सोऽहं इदं तत् मे एतावन्मात्रकं मनः ।
परं पौरुषमाश्रित्य नीत्वा चित्तं अचित्तताम् ॥30॥
तां महापदवीमेहि यत्र नाशो न विद्यते ।

30–31. This is he, I am this, that is mine; so much only is the mind.

Resorting to the best of human effort and having taken the mind to the state free from thought, attain to that great position where there is no destruction.

न हि चञ्चलताहीनं मनः क्वचन दृश्यते ॥31॥
चञ्चलत्वं मनोधर्मो वह्नेः धर्मो यथोष्णता ।

31–32. Devoid of movement, the mind is not perceived anywhere indeed. Movement is the nature of the mind as heat is the characteristic of fire.

विबोधैकानुसन्धानात् चिदंशात्मतया मनः ॥32॥
चिदेकतां उपायाति दृढाभ्यासवशादिह ।

32–33. The mind, because of its being of the nature of a part of consciousness (or pure intelligence) attains to the state of the one undivided consciousness by inquiry into (or reflection on) pure intelligence (or perception) and by the power of firm practice.

अतः पौरुषमाश्रित्य चित्तं आक्रम्य चेतसा ॥33॥
विशोकं पदमालम्ब्य निरातङ्कः स्थिरो भव ।
मन एव समर्थं हि मनसो दृढनिग्रहे ॥34॥

33–34. Therefore, resorting to human effort, taking possession of the thinking mind by consciousness and laying hold of the place devoid of sorrow, be steady, free from anguish. Because, in the firm restraint of the mind, only the mind is capable.

भोगौघवासनां त्यक्त्वा निर्विकल्पः सुखी भव ।
एष एव मनोनाशः त्वविद्यानाश उच्यते ॥35॥

35. Abandoning the mental impressions of the multitude of enjoyments, be happy without the distinction (of the knower and the known). This only is the destruction of the mind which is verily called the destruction of ignorance.

इच्छामात्रं अविद्येयं तन्नाशो मोक्ष उच्यते ।
स चासङ्कल्पमात्रेण सिद्धो भवति नान्यथा ॥36॥

36. This (spiritual) ignorance is only the desire of the mind. Its destruction is called liberation. That indeed is accomplished only by the absence of thought (or imagination) and not otherwise.

नाहं ब्रह्मेति सङ्कल्पात् सुदृढात् बध्यते मनः ।
सर्वं ब्रह्मेति संङ्कल्पात् सुदृढात् मुच्यते मनः ॥37॥

37. By the firm mental resolve, "I am not Brahman (the Supreme Spirit)", the mind is bound. By the firm mental resolve, "All is Brahman (the Supreme Spirit)," the mind is liberated.

कृशोऽतिदुःखी बद्धोऽहं हस्तपादादिमानहम् ।
इति भावानुरूपेण व्यवहारेण बध्यते ॥38॥

38. "I am weak, extremely distressed and bound. I am the possessor of hands, feet and other organs." One is bound by action in conformity with ideas such as these.

नाहं दुःखी न मे देहो देहादन्यः परोऽस्म्हम् ।
इति निश्चयवानन्तः क्षीणाविद्यो विमुच्यते ॥39॥

39. "I am not distressed. I have no (limitation of the) body. I am the Supreme Spirit different from the body." One who has this firm conviction within, and whose spiritual ignorance has been destroyed, is liberated.

अहो नु चित्रं यत् सत्यं ब्रह्म तत् विस्मृतं नृणाम् ।
यत् असत्यं अविद्याख्यं तत् नूनं स्मृतिमागतम् ॥40॥

40. Alas! It is indeed surprising that, which is Truth or Brahman (the Supreme Spirit), That has been forgotten by men. That which is untruth, called spiritual ignorance, has certainly come to memory.

श्रीराम उवाच—Sree Raama said:

लवणोऽसौ महाभागः प्राप्तवान् कथमापदम् ।

41. How did this Lavaṉa, a very blessed person, meet with this misfortune?

वसिष्ठ उवाच—Vasishtha said:

एकान्ते चोपविष्टेन लवणेन विचिन्तितम् ॥41॥

पितामहो हरिश्चन्द्रो राजसूयस्य याजकः ।
अहं तस्य कुले जातः तं यजे मनसा मखम् ॥42॥

41–42. It was thought by Lavana who was seated in solitude thus: "My grandfather Harischandra was the performer of the sacrifice (or Vedic ritual) of Raajasooya. I am born in his family. I (shall) perform that sacrificial rite with my mind."
Note: Raajasooya is a great sacrificial rite performed by a universal monarch as a mark of his undisputed sovereignty.

इति संचिन्त्य मनसा दीक्षां च प्रविवेश सः ।
आहूय ऋत्विजो देवान् प्रज्वाल्याथ च पावकम् ॥43॥
हुत्वा च द्विजपूर्वेभ्यो दत्त्वा सर्वस्वदक्षिणाम् ।
व्यबुध्यत दिनस्यान्ते स्व एवोपवने नृपः ॥44॥

43–44. Thus having reflected in his mind, he commenced the sacrificial vows. Invoking Braahmana-s as sacrificial priests, lighting the sacrificial fire, pouring oblations (into it) and giving, as gifts, all his possessions to Braahmana-s and others, the King woke up at the end of the day (i.e. before sunrise) in his own garden.
Note: The verses describe the disciplines followed by the King as a part of his sacrificial vows.

राजसूयस्य कर्तारः दुःखं यत् प्राप्नुवन्ति हि ।
तस्य दुःखस्य भोगाय शक्रेण गगनात् तदा ॥45॥
प्रहितो देवदूतो हि राम शाम्बरिकाकृतिः ।
मनः कर्तृ फलं भुङ्क्ते तदेव न शरीरकम् ॥46॥

45–46. Raama! To make the king experience that pain which the performers of the Raajasooya sacrifice incur, a messenger of the Gods was sent by Sakra (or Indra, the king of the minor Gods) in the form of the juggler. That mind only which is the performer, experiences the fruit and not the body.

3. अज्ञानभूमिकाः—Degrees of Spiritual Ignorance

स्वरूपावस्थितिः मुक्तिः तद्भ्रंशोऽहंत्ववेदनम् ।
एतत् संक्षेपतः प्रोक्तं यत् ज्ञत्वाज्ञत्वलक्षणम् ॥47॥

47. Abiding in one's own essential nature is liberation. Falling off from that is the cognition of the sense of 'I'. That which is the characteristic of knowing and not knowing has thus been briefly stated.

अज्ञानभूमयः सप्त सप्त च ज्ञानभूमयः ।
बीजजाग्रत् तथा जाग्रत् महाजाग्रत् तथैव च ॥48॥
जाग्रत्स्वप्नः तथा स्वप्नः स्वप्नजाग्रत् सुषुप्तकम् ।
इति सप्तविधो मोहः शृणु तस्य च लक्षणम् ॥49॥

48–49. The degrees of spiritual ignorance are seven and seven are the steps of knowledge. The seed-waking state, the waking state, the great waking state, dream in waking state, dream-state, waking state in dream and deep sleep; thus delusion is seven-fold. Please hear its characteristic.

अनाख्यं चेतनं यत् स्यात् तस्यावस्था हि नूतना ।
भविष्यच्चित्तजीवादिनामशब्दार्थभाजनम् ॥50॥

50. That which is sentient (or conscious) is without denomination. Its state is indeed new. (i.e. it has no past). It shares such names and word-meanings as the future, the mind and the individual soul.

बीजरूपं स्थितं जाग्रत् बीजजाग्रत् तत् उच्यते ।
परात् जातस्य जीवस्य त्वयं चाहं इदं मम ॥51॥
इति यः प्रत्ययः स्वच्छः तत् जाग्रत् प्रागभावनात् ।

51–52. The waking state which is in seed-form (i.e. where cognition is incipient) is called the seed-waking state. That clear cognition of the individual soul which is born of the Supreme Spirit, viz., "This is me and this is mine" is the waking state because of the absence of prior perception.

अयं सोऽहं इदं तत् मे इति जन्मान्तरोदितः ॥52॥
पीवरः प्रत्ययः प्रोक्तो महाजाग्रत् इति स्फुटम् ।

52–53. "This is he; I am this; that is mine." Such immense convic-

tion arising from former births, is distinctly called the great waking state.

अरूढं अथवा रूढं सर्वथा तन्मयात्मकम् ॥53॥
यत् जाग्रतो मनोराज्यं जाग्रत्स्वप्नः स उच्यते ।

53–54. Whether grown up (from it) or not, which is made up of that, that fancy of the mind (or "castle in the air") of the waking state is called "dream in waking state."

द्विचन्द्र-शुक्तिकारूप्य-मृगतृष्णादिभेदतः ॥54॥
अभ्यासात् प्राप्य जाग्रत्त्वं स्वप्नोऽनेकविधो भवेत् ।

54–55. Two moons, silver in a pearl-oyster and the mirage; a dream such as these having overtaken the state of waking by practice becomes manifold.

अल्पकालं मया दृष्टं एतन्नो वेति यत्र हि ॥55॥
परामर्शः प्रबुद्धस्य स स्वप्नः इति कथ्यते ।

55–56. "This was seen by me for a short time; or was it not?" Where such a recollection happens to the awakened, that is called a dream.

चिरसंदर्शनाभावात् अविस्पष्टबृहद्वपुः ॥56॥
चिरकालानुवृत्तश्च स्वप्नो जाग्रदिवोदितः ।
स्वप्नजाग्रत् इति प्रोक्तो जाग्रत्यपि परिस्फुरन् ॥57॥

56–57. By the absence of appearance for a long time, whose extensive nature is not intelligible, but which is continued for a long time (i.e., whose memory lingers for a long time), flashing on the mind even in the waking state, such a dream, which has risen like the waking state, is called the waking state in dream.

षडवस्थापरित्यागे जडा जीवस्य या स्थितिः ।
भविष्यद्दुःखबोधाढ्या सौषुप्ती सोच्यते गतिः ॥58॥

58. On discarding the (above) six states, that dull (or senseless) state of the individual soul (or consciousness) is called the condition of

deep sleep which abounds in the perception of the pain of the future. (i.e. one waking up from this state perceives the pain of the future).

जगत् तस्यां अवस्थायां अन्धे तमसि लीयते ।
सप्तावस्था इति प्रोक्ताः मयाऽज्ञानस्य राघव ॥59॥
एकैका शतशाखाऽत्र नानाविभवरूपिणी ।

59–60. In that state (of deep sleep) the world is dissolved in utter darkness. Raaghava! (Raama!), The seven states of spiritual ignorance have thus been told by me. Each one of them is hundred-branched in this respect, appearing like various powers.

4. ज्ञानभूमिकाः—The Steps of Knowledge

ज्ञानस्य भूमिकानां त्वं अद्य निर्वचनं शृणु ॥60॥

60. You hear now the declaration as to the steps of Knowledge.

किं मूढ इव तिष्ठामि प्रेक्षेऽहं शास्त्रसज्जनैः ।
वैराग्यपूर्वमिच्छेति शुभेच्छेत्युच्यते बुधैः ॥61॥

61. "Why do I stand as if perplexed? I shall reflect with the scriptures and virtuous people." The wish (that arises) thus, preceded by absence of worldly desires is called the "auspicious (or virtuous) wish" by the wise.

शास्त्रसज्जनसंपर्कवैराग्याभ्यासपूर्वकम् ।
सदाचारप्रवृत्तिर्या प्रोच्यते सा विचारणा ॥62॥

62. Preceded by association with the scriptures and virtuous people and the practice of dispassion, the inclination towards virtuous conduct is called "Reflection (or investigation)."

विचारणाशुभेच्छाभ्यां इन्द्रियार्थेष्वसक्तता ।
याऽत्र सा तनुता भावात् प्रोच्यते तनुमानसा ॥63॥

63. Non-attachment to the objects of senses by means of reflection and virtuous wish, which thinness (arises) here out of thought (or resolution), is called "the state of thin mind."

भूमिकात्रितयाभ्यासात् चित्तेऽर्थविरतेः वशात् ।
सत्यात्मनि स्थितिः शुद्धे सत्त्वापत्तिरुदाहृता ॥64॥

64. By the practice of the (above) three steps and by the power of the cessation of desires, when the mind becomes pure, the abiding in the True Self is declared to be "entering into Being."

दशाचतुष्टयाभ्यासात् असंसङ्गफलेन च ।
रूढसत्त्वचमत्कारा प्रोक्ताऽसंसक्तिनामिका ॥65॥

65. Where the spectacle of Pure Being has shot forth by the practice of the (above) four stages as a result of non-attachment, it is called by the name "non-union."

भूमिकापञ्चकाभ्यासात् स्वात्मारामतया दृढम् ।
आभ्यन्तराणां बाह्यानां पदार्थानां अभावनात् ॥66॥
चिरं परप्रयुक्तेन प्रयत्नेनावबोधनम् ।
पदार्थाभावना नाम षष्ठी संजायते गतिः ॥67॥

66–67. From the practice of the (above) five steps and the absence of the thought of inner and outer objects due to the state of being delighted in one's own Self thoroughly, the perception arising out of the effort directed towards the Supreme Spirit for a long time, called "non-ideation of objects," which is the sixth stage (of knowledge), arises.

Note: The traditional interpretation of the first half of verse 67 is: "waking up (to the world) only by the effort employed by others for a long time."

भूमिषट्कचिराभ्यासात् भेदस्यानुपलम्भतः ।
यत् स्वभावैकनिष्ठत्वं सा ज्ञेया तुर्यगा गतिः ॥68॥

68. By the long practice of the (above) six steps and by the non-cognition of division (or difference), that state of fixity in one's own Being (which arises), should be known as the condition of "going into (or staying in) the fourth state (of consciousness)."

Note: The "fourth state of consciousness" is above the normally experienced states of waking, dream and deep sleep. In that state of

undivided consciousness, there is no differentiation of the knower and the known.

ये हि राम महाभागाः सप्तमीं भूमिकां गताः ।
आत्मारामा महात्मानः ते महत्पदमागताः ॥69॥

69. Raama! Those blessed ones who have gone to the seventh stage (of knowledge), they, the great ones who delight in the Self, have indeed arrived at the Supreme State.

जीवन्मुक्तेषु चैषा हि तुर्यावस्थेह विद्यते ।
विदेहमुक्तिविषयः तुर्यातीतमतः परम् ॥70॥

70. In those, who are liberated while living, only this fourth state (of consciousness) exists. After this (is) the state beyond the fourth, which is the scope of liberation without the body.

भूमिकासप्तकं चैतत् धीमतामेव गोचरः ।

71. These seven stages (of knowledge) are accessible only to the intelligent ones.

5. अविद्यामाहात्म्यम्—The Majesty (or Power) of Nescience (or Spiritual Ignorance.)

एतत्ते कथितं राम ज्ञानं वै साप्तभौमिकम् ॥71॥
त्वं माहात्म्यं अविद्यायाः पुनः शृणु रघूद्वह ।

71–72. Raama, born in the family of Raghu! This knowledge having seven stages has been narrated to you. You hear again about the majesty (or might) of spiritual ignorance.

लवणोऽसौ महीपालः तत्र दृष्ट्वा तथा भ्रमम् ॥72॥
द्वितीये दिवसे गन्तुं प्रवृत्तस्तां महाटवीम् ।
स तत्र विहरन् तांस्तु स्ववृत्तान् सकलानपि ॥73॥
दृष्टवान् पृष्टवांश्चैव ज्ञातवांश्च विसिष्मिये ।
विलपन्तीं तदाऽरण्ये वृद्धां पप्रच्छ भूमिपः ॥74॥

72–74. This King Lavana, having seen there such delusion and determined to go to that great forest on the second day, saw, inquired, knew and wondered at all those occurences in his life, roaming there. Then, the king inquired of an old lady, who was weeping in the forest:

किं वृत्तं तव दुःखाय कान् वा त्वं अनुशोचसि ।
इति पृष्टा च सा प्राह पतिर्मे पुक्कसाधिपः ॥75॥

75. "What is the event that has caused you grief? Or, whom are you mourning for?" Thus asked, she said: "My husband is the head of a lowly tribe.

आवयोश्च सुता प्राप दैवादिन्दुसमं पतिम् ।
सुखानि सा चिरं भुक्त्वा प्रसूता तनयाः सुतान् ॥76॥

76. Our daughter obtained by chance, a husband equal to the moon. Having enjoyed all happiness for a long time, she gave birth to daughters and sons.

केनचित्त्वथ कालेन ग्रामे दुर्भिक्षपीडिते ।
ते सर्वे हि गता दूरं पञ्चत्वं वा गता इति ॥77॥
शोच्यांस्ताननुशोचन्त्यः तिष्ठामो भृशदुःखिताः ।

77–78. Then, after some time, when the village was afflicted by famine, all of them went far away. Or, did they die? Thus, mourning for those who are fit to be mourned, we remain extremely distressed."

इति श्रुत्वोचितैः दानैः एतासां दुःखसंक्षयम् ॥78॥
कृत्वा च विस्मयाविष्टो दृष्टलोकपरावरः ।
ज्ञाताविद्यास्वभावोऽसौ आजगाम गृहं नृपः ॥79॥

78–79. Thus having heard and having ended the anguish of these ladies by suitable gifts, this King, who had seen the earlier and later life and known the essential nature of spiritual ignorance, arrived at his house, filled with wonder.

श्रीराम उवाच — Sree Raama said:
कथमेतत् वद ब्रह्मन् स्वप्नः सत्यत्वमागतः ।

संशयो भगवन् सोऽयं न मे गलति चेतसः ॥80॥

80. "Tell me Brahman! (or Sage!), how is this that a dream had become true? Holy one! This doubt of mine does not vanish from my mind."

वसिष्ठ उवाच—Vasishtha said:

सर्वमेतत् अविद्यायां संभवत्येव राघव ।
असच्च सदिवाभाति स्वप्नेष्विव नभोगतिः ॥81॥

81. Raaghava! (Raama!), all this does indeed happen in spiritual ignorance. That which does not exist appears to exist just as the movement of clouds in dreams.

Note: The term Avidyaa, (literally, absence of knowledge), is translated here as 'spiritual ignorance'. It is that which makes the soul (or individualised consciousness) forget its real nature, the Eternal, Pure, Being-Consciousness-Bliss, which is ever free and untainted by the limitations of worldly existence, and impose upon itself the state of a doer or enjoyer.

दृष्टं यत् पक्कणे राज्ञा तत्र शाम्बरिकेहया ।
तत्र योल्लसिताऽविद्या सैवान्येद्युरिति ध्रुवम् ॥82॥

82. Whatever was seen there by the king in the hut of the outcaste by the act of the juggler, and what flashed there on the following day, that was only spiritual ignorance, certainly.

तत्काले लवणेनाशु दृष्टो यः स्वप्नविभ्रमः ।
स एव संविदं प्राप्तः तदा पुक्कसचेतसि ॥83॥

83. Whatever dream-like illusion was seen for the time being by Lavana immediately, that itself attained to consciousness (or perception) then, in the mind of the tribal man.

सत्ता सर्वपदार्थानां नान्या संवेदनादृते ।
संकल्पसंक्षयात् राम चिन्मात्रं अवशिष्यते ॥84॥

84. Raama! There is no other existence for all objects without perception (or consciousness). By the destruction of thought (or im-

agination), Pure Consciousness alone remains.

इति श्रीवासिष्ठसंग्रहे लवणोपाख्यानं नाम सप्तमः सर्गः ॥

Thus ends the Seventh Chapter titled "The Story of Lavana" in the abridgement of Yogavaasishtha.

अष्टमः सर्गः — CHAPTER VIII

भार्गवोपाख्यानम् — THE STORY OF BHAARGAVA

1. भार्गवमनोराज्यम् — BHAARGAVA'S "KINGDOM OF THE FANCY." ("CASTLE IN THE AIR.")

वसिष्ठ उवाच — Vasishtha said:

एकं ब्रह्म चिदाकाशं सर्वात्मकं अखण्डितम् ।
स्थिता ब्रह्मणि विश्वश्रीः प्रतिभामात्ररूपिणी ॥ 1॥

1. Brahman (or the Supreme Spirit) is One, the sky (or space) of Consciousness, of the nature of the Whole and undivided. The splendour that is the Universe, existing in Brahman, is of the nature of a mere appearance (or reflection).

अत्र भार्गववृत्तान्तं कथयामि तवानघ ।
सानौ मन्दरशैलस्य भृगुः पूर्वमतप्यत ॥ 2॥

2. Sinless One! In this connection, I (shall) tell you the history of Bhaargava, (the son of Bhrgu). Once upon a time, (the Sage) Bhrgu did penance in the forest of the Mandara mountain.

निर्विकल्पसमाधिस्थे तस्मिन् शुक्रः तदात्मजः ।
ददर्शाप्सरसं तत्र गच्छन्तीं नभसः पथा ॥ 3॥

3. When he was absorbed in Nirvikalpa Samaadhi (the Yogic State of absolute consciousness), his son Sukra saw there a celestial damsel, going through the path of the sky.

अथ तां मनसा ध्यायन् तत्रैवामीलितेक्षणः ।
आरब्धवान् मनोराज्यं तया सह यथासुखम् ॥ 4॥

4. Contemplating her by his mind there itself with closed eyes, he then started (to build) "castles in the air" along with her, at pleasure.

स्वर्गे विहर्तुमारेभे ततः संकल्पमात्रतः ।
पुण्यक्षयानुसंधानात् पपातावनिमण्डले ॥ 5॥

5. He then began to sport (with her) in the heaven by mere imagination. By inquiry into (or thinking of) the destruction of religious merit, he fell down on the region of the earth.

ततः तस्य क्रमात् जीवः शालितामगमत् तदा ।
शालीन् मुक्तवतः पुत्रो भूत्वाऽसौ तपसि स्थितः ॥ 6॥

6. Then, his soul, in due course, attained to the state of rice. Subsequently, having become the son of one who ate the rice, he was again established in austerity.

अवसत् मेरुगहने मन्वन्तरमयं ततः ।
धर्मचिन्तापरिभ्रंशात् जातो मद्रमहीपतिः ॥ 7॥

7. He lived in the deep woods of the Meru mountain for a full Manvantara (a very long period in the world cycle). He was then born as the King of the Madra country because of deviation from considerations of moral duty.

एवं अन्यानि जन्मानि समुपेत्य बहून्यथ ।
समङ्गायाः तटे जातः तपस्वी तापसात्मजः ॥ 8॥

8. Thus, having passed into several other births, he was then born on the banks of the river Samangaa as a tapasvin (a person performing religious austerity) and the son of an ascetic.

अथ कालेन महता भृगुशुक्रसमुद्भवः ।
कायस्तत्र पपातोर्व्यां पवनातपजर्जरः ॥ 9॥

9. Then, after the lapse of a long time, the body of Sukra, born of Bhrgu, fell down on the ground there, worn out by wind and the heat of the sun.

अथ वर्षसहस्रेण समाधेः विरतो भृगुः ।
पुत्रं मत्वा मृतं कोपात् कालं शप्तुं इयेष सः ॥10॥

10. Then, Bhrgu, who ended his Samaadhi (or Yogic absorption) after a very large number of years, thinking that his son was dead, hastened to curse the God of Death, out of anger.

आधिभौतिकदेहोऽथ कालो भृगुमुपाययौ ।
उपेत्य कुपितं कालो मुनिं प्रोवाच सान्त्वयन् ॥11॥

11. Then, the God of Death, assuming a material body, approached Bhrgu. Having come near the angry sage, the God of Death spoke, pacifying him.

"त्वं अनन्ततपा विप्रो वयं नियतिपालकाः ।
किं मूर्ख इव सर्वज्ञ मुधा मां शप्तुमिच्छसि ॥12॥

12. "You are a Braahmana of boundless austerity. We are guardians of destiny. O all-knowing one! Why do you wish to curse me in vain like a fool would do?

मनो हि तव पुत्रस्य समाधौ त्वयि संस्थिते ।
संत्यज्येदं वपुर्गत्वा विश्वाचीं बुभुजे दिवि ॥13॥

13. When you were established in Samaadhi (or Yogic absorption), the mind of your son having indeed left this body and having gone to Visvaachee (the celestial damsel), enjoyed in heaven.

महीपो धीवरो वंशः ततः सर्पोऽथ कुक्कुटः ।
एवं पुत्रो विचित्रासु वासनावशतः स्वतः ॥14॥
स योनिषु चरित्वाद्य जातो विप्रकुमारकः ।
तपश्चरति ते पुत्रः समङ्गासरितस्तटे ॥15॥

14–15. Having himself gone round varied births (or forms of existence) such as a King, a fisherman, a bamboo, a serpent and a cock, under the influence of his mental impressions, he is at present born as the son of a Braahmana. Your son is performing austerity on the banks of the river Samangaa.

तं इच्छसि यदि द्रष्टुं ज्ञाननेत्रेण लोकय" ।
एवमुक्तो मुहूर्तेन प्रतिभानवशादसौ ॥16॥
समङ्गायाः तटे पुत्रं आलोक्य पुनराययौ ।

16. If you want to see him, perceive him with the eye of know-

ledge." Thus told, that Bhrgu, by the power of his understanding, having seen his son on the bank of Samangaa river within a Muhoorta (or 48 minutes), arrived again (at his place).

2. भार्गवप्रबोधनम् — Awakening of Bhaargava (or Sukra, the son of Bhrgu)

ततः कालो भृगुश्चैव समङ्गायाः तटं गतौ ॥17॥
शान्तेन्द्रियं समाधिस्थं तं दृष्ट्वा बुध्यतां अयम् ।
इति कालस्य संङ्कल्पात् समाधेः विरराम सः ॥18॥

17–18. Then, the God of death and Bhrgu went to the bank of Samangaa river. Seeing him established in Samaadhi (or Yogic absorption) with his senses calmed, the God of Death willed: "Let him wake up." By this, he ceased from his Samaadhi (or Yogic absorption).

उन्मील्य नेत्रे तौ दृष्ट्वा शान्तं वच उवाच सः ।
भवतो दर्शनेनाहं परां निर्वृतिमागतः ॥19॥

19. Having opened his eyes and seen the two persons, he told these calm words: "I have attained to supreme satisfaction by your sight."

इति प्रोच्य नमस्यन्तं प्रोवाच भृगुरात्मजम् ।
स्मरात्मानं प्रबुद्धोऽसि ततः सोऽपि प्रबोधितः ॥20॥
मुहूर्तमात्रात् सस्मार जन्मान्तरदशां निजाम् ।

20–21. To his son, bowing to him after having told thus, Bhrgu said: "Remember yourself, you are awakened." Then, he too, having been roused, remembered his own state in former births in just a Muhoorta (or 48 minutes).

उत्तिष्ठ तात गच्छामः पश्यामः पूर्वकं वपुः ॥21॥
इति तस्य वचः श्रुत्वा प्रापुस्ते मन्दरं क्षणात् ।
दृष्ट्वा तु भार्गवस्तत्र शुष्कां तनुं उवाच सः ॥22॥

21–22. "Get up father! Let us go and see my previous body." Hearing these words of Bhaargava (or Sukra), they reached the Mandara mountain in a moment. Bhaargava (or Sukra) seeing there his dried up body said thus:

निरस्तकल्पनाजालं इयं शेते सुखं वने ।
अचित्तत्वं विना नान्यत् श्रेयः पश्यामि जन्तुषु ॥23॥

23. This (body) sleeps happily in the forest with the web of thoughts (or fancy) thrown out (or destroyed). I do not see any other good in beings except the state of the absence of thoughts.

अथाक्षिप्य वचस्तस्य कालः प्रोवाच भार्गवम् ।
प्रविशेमां तनुं साधो कर्तव्यं अनया त्वया ॥24॥
गुरुत्वं असुरेन्द्राणां कल्याणं अस्तु वां इति ।

24–25. Then, interrupting his words, the God of death said to Bhaargava (or Sukra): "Sage! Enter this body. With this (body), the office of the teacher of Asura-s (super-human beings opposed to the demi-gods) ought to be carried out by you. Let there be good fortune to you."

उक्त्वा चान्तर्हिते तस्मिन् संत्यज्य द्विजभावनाम् ॥25॥
शुक्रदेहं विवेशाथ भार्गवो नियतेः वशः ।
चकाराप्यायनं तस्य प्रोक्षणैः स भृगुस्तदा ॥26॥

25–26. When the God of Death became invisible after having said thus, the son of Bhrgu, under the influence of destiny, having abandoned the idea of a Braahmana, entered the body of Sukra. Then, Bhrgu performed the regeneration of the body by sprinkling (with consecrated water).

अथ शुक्रः समुत्थाय ववन्दे पितरं सुखी ।
भार्गवाख्यानमेतत् त्वं विचारय यथामति ॥27॥

27. Then, Sukra, having got up, saluted his father happily. You reflect on this story of the son of Bhrgu to the best of your knowledge.

3. मनोमलक्षालनम्—The Washing of the Impurities of the Mind

जन्तोः कृतविचारस्य विगलद्वृत्तिचेतसः ।
विज्ञानवशतो नूनं स्वभावः संप्रसीदति ॥28॥

28. For a person who has done reflection (or inquiry) and whose movements of the mind are vanishing, his essential nature certainly brightens up by the power of knowledge (or intelligence).

विचारेण परिज्ञातस्वभावस्योदितात्मनः ।
अनुकम्प्या भवन्तीह ब्रह्मविष्ण्विन्द्रशंकराः ॥29॥

29. For one, who has well understood his essential nature by reflection (or inquiry) and whose self-knowledge has risen, Brahmaa (the Creator), Vishnu (the sustainer), Indra (the Lord of the demigods) and Sankara (the destroyer) become worthy of sympathy.
Note: The state of fulfilment of the sage who has realised his Self, excels even that of the Gods.

कोऽहं कथमिदं चेति यावत् नान्तर्विचारितम्
संसाराडम्बरं तावत् अन्धकारोपमं स्थितम् ॥30॥

30. "Who am I? Whence is this (Universe)?" As long as such inquiry is not made within, so long this show of worldly existence, which is like darkness, remains.

सर्वशक्तिः अनन्तात्मा सर्वभावान्तरस्थितः ।
अद्वितीयः चिदित्यन्तः यः पश्यति स पश्यति ॥31॥

31. "The All-powerful Eternal Self seated inside every heart is the non-dual Consciousness;" whoever perceives thus within, he (really) sees.

परिज्ञायोपभुक्तो हि भोगो भवति तुष्टये ।
विज्ञाय सेवितः चोरो मैत्रीमेति न चोरताम् ॥32॥

32. Only that enjoyment gives satisfaction, which is tasted with full knowledge. A thief attended upon, after knowing him as such, becomes friendly. He does not (assume) the state of a thief.

मनसो निगृहीतस्य लीलाभोगोऽल्पकोऽपि यः।
तमेवालब्धविस्तारं क्लिष्टत्वात् बहु मन्यते ॥33॥

33. Even though, the enjoyment of pleasures of the restrained mind is little (or insignificant), that (enjoyment), which has not obtained extension, is thought of as abundant because of the suffering (needed to secure it):

बन्धमुक्तो महीपालो ग्राममात्रेण तुष्यति।
परैः अबद्धोऽनाक्रान्तो न राज्यं बहु मन्यते ॥34॥

34. A king freed from bondage is pleased with a mere village. The one who has not been bound by enemies nor overpowered by them does not think of (even) a kingdom as abundant.

मनसो विजयात् नान्या गतिरस्ति भवार्णवे।
तावत् निशीथवेताला वल्गन्ति हृदि वासनाः ॥35॥
एकतत्त्वदृढाभ्यासात् यावत् न विजितं मनः।

35–36. In the ocean of worldly existence, there is no refuge other than the conquest of the mind. As long as the mind is not conquered by the firm practice of the One Truth (or Reality), so long do the night-ghosts of imagination dance in the heart.

भृत्योऽभिमतकारित्वात् मन्त्री सत्कार्यकारणात् ॥36॥
सामन्तश्चेन्द्रियक्रान्त्या गुरुः विद्याप्रदानतः।
लालनात् स्निग्धललना पालनात् पावनः पिता ॥37॥
सुहृत् उक्तं च विश्वासात् मनो मन्ये मनीषिणाम्।

36–38. A servant, by doing what is desired, a minister by causing (the performance of) good deeds, a general by the power of attacking, a teacher by the giving of knowledge, a loving woman by her fondling and the sacred (or pure) father by protecting, (are called friendly). I consider that, by faith, the mind is spoken of as a friend of the wise.

एवं मनोमणिं राम बहुपङ्ककलङ्कितम् ॥38॥
विवेकवारिणा सिद्धयै प्रक्षाल्यालोकवान् भव।

38–39. Raama! Let you become possessed of lustre after washing thus, the jewel of the mind stained with much of mud, by the water of discrimination, for (obtaining) perfection.

इन्द्रियारीन् अलं तीर्त्वा बुद्ध्या सत्यमवेक्ष्य च ॥39॥
तत्रैव निष्ठितो भूत्वा तीर्णो भव भवार्णवात् ।
एवं ते कथितं राम मनोनैर्मल्यसाधनम् ॥40॥

39–40. Thoroughly overcoming the enemies in the form of the senses, perceiving the Truth by the intellect and becoming established there itself, be one who has crossed over the ocean of worldly existence. Raama! Thus has been narrated to you the means for the purity of the mind.

इति श्रीवासिष्ठसंग्रहे भार्गवोपाख्यानं नाम अष्टमः सर्गः ॥

Thus ends the Eighth Chapter titled "The Story of Bhaargava" in the abridgement of Yogavaashistha.

नवमः सर्गः—CHAPTER IX

दामाद्युपाख्यानम्—THE STORY OF DAAMA AND OTHERS

1. अहंकारोदयः—THE RISE OF EGO

वसिष्ठ उवाच— Vasishtha said:

दामव्यालकटन्यायं वक्ष्याम्यत्र शुभप्रदम् ।
शम्बरस्य बले सुप्ते तस्मिन् देशान्तरं गते ॥ 1॥
तत्सैन्यं तरसा जघ्नुः छिद्रं प्राप्य किलामराः ।
स्वयं कोपादथायासीत् शम्बरः सुरपत्तनम् ॥ 2॥

1–2. Here, I shall tell you of the way (or analogy) of Daama, Vyaala and Kata, which is the giver of happiness. When the army of Sambara (the Asura or super-human demon) was asleep and when he had gone to another country, the Deva-s (or demi-gods) having indeed found a vulnerable point, destroyed his army with speed. Then, Sambara, out of anger, himself set out for the city of the Sura-s (or demi-gods).

तस्य मायाबलात् भीताः सुरास्तेऽन्तर्धिमाययुः ।
शून्यं दृष्ट्वा तु स स्वर्गं विहृत्य कुपितस्तदा ॥ 3॥
लोकपालपुरीं दग्ध्वा जगामात्मीयमालयम् ।

3–4. The Sura-s (or demi-gods) who were afraid of his illusory power went into hiding. Going in various directions and seeing the heaven (the habitation of the demi-gods) empty, the angry (Sambara) went to his own abode after burning the city of the guardians of the quarters (or the demi-gods).

अदृश्या एव देवास्ते जघ्नुः तस्य बलाधिपान् ॥ 4॥
शम्बरेण तदा भीमाः निर्मिताः मायया त्रयः ।
दामो व्यालः कटश्चेति महामायाः महाबलाः ॥ 5॥

4–5. Even remaining unseen, the demi-gods destroyed the leaders of his (Sambara-'s) army. Then, by his illusory power, three for-

midable persons were created by Sambara. (They were) Daama, Vyaala and Kata of great deceit and strength.

वासनात्माभिमानाभ्यां हीनास्ते न विदुः भयम् ।
केवलं सैनिकानग्रे दृष्ट्वा ते हननोद्यताः ॥ 6॥

6. Devoid of mental impressions and self-conceit (or self-affection), they did not know fear. Merely seeing the soldiers in front, they were bent upon killing them.

हन्यमानाः तथा देवाः यत्र क्वापि च संस्थिताः ।
विषण्णाः क्षणमाश्वास्य ब्रह्माणं शरणं ययुः ॥ 7॥

7. The Deva-s (demi-gods) being killed thus, in whatever place they were situated, were dejected. Taking courage in a (fit) moment, they took refuge in Brahmaa (the Creator).

ब्रह्मोवाच—Brahmaa said:
योधयन्तः पलायध्वं युध्यध्वं पुनरेव च ।
युद्धाभ्यासवशात् एषां असुराणां हृदाशये ॥ 8॥
अहंकारचमत्कारः नूनं उत्पद्यते तदा ।
गृहीतवासना एवं सुजेया वो भवन्ति ते ॥ 9॥

8–9. "Causing (the Asura-s) to fight (with you), run away; and again fight (with them). In the heart of these demons, the show of ego will then surely arise on account of repeated practice of war. Having caught such mental impressions, they will become fit to be conquered by you.

वासनातन्तुबद्धोऽयं लोको हि परिवर्तते ।
धीरोऽप्यतिबहुज्ञोऽपि प्रबुद्धोपि महानपि ॥10॥
तृष्णया बध्यते जन्तुः सिंहः शृङ्खलया यथा ।

10–11. "Bound by the cord of mental impressions, men indeed move about. Man is bound by desire, whether he is courageous, possessed of much knowledge, awakened or great, just as a lion (is bound) by a chain."

इत्याकर्ण्य च युध्यन्तः पुनः चक्रुः पलायनम् ॥11॥
एवं पुनः पुनः वृत्ते दृढाभ्यासात् अंहकृतेः ।
दामादयोऽहमित्यास्थां जगृहुः युक्तचेतसः ॥12॥

11–12. Thus having heard (from Brahmaa), the Deva-s (or demi-gods), fighting first, made their retreat again. When it occured thus again and again, Daama and the others possessed of a diligent mind assumed the state of egotism on account of the firm practice of pride.

आस्थावासनया ग्रस्ताः ततः कृपणतां गताः ।
एवं बद्धधियां तेषां धैर्यमन्तर्धिमाययौ ॥13॥

13. Possessed by the mental impressions of the state (of egotism) and then reduced to the state of wretchedness (or the state devoid of judgment) the courage of Daama and others, whose intellects were thus bound, vanished.

अथ प्रम्लानसत्त्वास्ते मरणात् भीतचेतसः ।
नैव शक्ताः सुरान् हन्तुं पातालं विविशुर्भयात् ॥14॥

14. Then, with their strength withered away and with their hearts afraid of death, they were not able to destroy the demi-gods. Out of fear, they entered the nether world.

अविवेकानुसन्धानात् चित्तं आपदमीदृशीम् ।
अवाप्नोतीति बोधाय तवेयं कीर्तिता कथा ॥15॥

15. To understand that, by following thoughts wanting in discrimination, the mind meets with distress such as this, this story has been narrated to you.

2. अहंकारः त्रिविधः—Ego is of Three Kinds

इदं मे स्यात् इदं मे स्यात् इति बुद्धेः कदाचन ।
स्वेन दौर्भाग्यदैन्येन न भस्माप्युपतिष्ठति ॥16॥

16. Of the intellect (which wills) "let this be mine, let this be mine," because of its dejection due to misfortune, not even ash falls to its share at any time.

वेत्ति नित्यं उदारात्मा त्रैलोक्यमपि यस्तृणम् ।
तं त्यजन्त्यापदः सर्वाः सर्पा इव जरत्त्वचम् ॥17॥

17. All adversities leave that noble-minded person who ever regards even the three worlds as straw (or worthless) just as serpents (abandon) the old skin.

आपदः संपदः सर्वाः सर्वत्रानादरो जयः ।

18. To such a person all misfortunes become riches and everywhere, disregard becomes victory.

अहंभावोऽङ्कुरो जन्मवृक्षाणां अक्षयात्मनाम् ॥18॥
ममेदमिति विस्तीर्णाः तेषां शाखाः सहस्रशः ।
त्रिविधो राघवास्तीह सोऽहङ्कारो जगत्त्रये ॥19॥

18–19. Egotism is the sprout of the trees of birth which are undecaying by nature. Their branches are spread out by thousands in the form of (the thought), "this is mine." Raaghava! (Raama)! That egotism is of three kinds here, in this triple world.

अहं सर्वमिदं विश्वं परमात्माऽहमच्युतः ।
नान्यत् अस्तीति यो भावः परमा सा ह्यहंकृतिः ॥20॥

20. "I am all this Universe. I am the Supreme Spirit, the imperishable. There is nothing else". Such a disposition of the mind is indeed the highest (kind of) ego.

सर्वस्मात् व्यतिरिक्तोऽहं बालाग्रशतकल्पितः ।
इति या संविदेवासौ द्वितीयाऽहंकृतिः शुभा ॥21॥

21. "I am distinct from everything, considered as the hundredth part of the point of a hair." Such a perception as this, is the auspicious ego of the second type.

Note: This refers to the consciousness of the subtle individual soul as distinct from the physical and mental sheaths, but making them conscious.

पाणिपादादिमात्रोऽयं अहं इत्येष निश्चयः ।
अहङ्कारः तृतीयोऽसौ लौकिकः तुच्छ एव सः ॥22॥

22. "I am only (the totality of) hands, legs and other organs." Such a conviction as this is the third type of ego. That ego is worldly. That is just contemptible.

प्रथमौ द्वावहङ्कारौ अङ्गीकृत्यातिलौकिकौ ।
तृतीयाऽहंकृतिः त्याज्या लौकिकी दुःखदायिनी ॥23॥

23. Betaking oneself to the first two types of ego beyond (or surpassing) the worldly type, the third type of ego, the worldly, the giver of sorrow, should be abandoned.

पूर्वोक्ते चापि संत्यज्य सर्वाहंकृतिवर्जितः ।
यस्तिष्ठति स एवोच्चैः पदमारोहति ध्रुवम् ॥24॥
अत्यन्तं परमं श्रेयः एतदेव परं पदम् ।

24–25. Having abandoned even the earlier two types and devoid of all ego, whoever exists, he alone reaches the Supreme State surely. This alone is the highest position, the absolute and the utmost good.

3. निर्वासनता—The State Free from Mental Impressions

अथ ते शृणु वक्ष्यामि शम्बरेण कृतं ततः ॥25॥
दामादयोऽप्यहंकारात् निर्जिता समरे सुरैः ।
इति संचिन्त्य शास्त्रज्ञान् मिथ्याभावविवर्जितान् ॥26॥
सविवेकान् अंहकारविहीनान् माययाऽसृजत् ।

25–27. Now, I shall tell you what was done by Sambara thereafter. Hear this. Thinking that even Daama and others were vanquished in battle by the Sura-s (or demi-gods) on account of their egotism, he created by his illusory power (persons) who were knowers of the scriptures, devoid of false ideas, endowed with discrimination and without egotism.

सर्वज्ञाः वेद्यवेत्तारः जरामरणनिर्भयाः ॥27॥
भीमो भासो दृढश्चेति नामभाजो हि तेऽभवन् ।

27–28. They, who knew everything, who had understood what ought to be understood and who were free from the fear of old age and death, had indeed the names Bheema, Bhaasa and Drdha.

Note: The names of the above three as well as the former three who were egotistic appear to have relevance to the narrative. The former names translated are, rope, fierce beast of prey and corpse. The latter mean, the formidable, lustre and the firm.

वीतरागैः गतद्वेषैः सततं समदृष्टिभिः ॥28॥
प्राप्तार्थकारिभिः भीमैः वर्तमानानुवर्तिभिः ।
देवसेना हता भूयः जगाम शरणं हरिम् ॥29॥

28–29. The army of the Deva-s was again destroyed by (Bheema, Bhaasa and Drdha) who were free from passion, whose hatred had departed, who were always endowed with equal vision, who brought about the proper end (or aim), who were formidable and who were faithful to (or conforming to) contemporary (situations). They (the demi-gods) took refuge in Hari (Vishnu the Sustainer).

चक्रेणाथ हतास्तेन सङ्गरे भृशदारुणे ।
निर्वासना महात्मानः परां शान्तिमुपागताः ॥30॥

30. Then they (Bheema, Bhaasa and Drdha) were killed by him (Vishnu) with his Chakra (or wheel-like weapon) in a very fierce fight. Those great souls, devoid of mental impressions, went to the state of Supreme tranquillity.

तस्मात् वासनया बद्धं मुक्तं निर्वासनं मनः ।
सम्यगालोकनात् सत्यात् वासना प्रविलीयते ॥31॥

31. Therefore, the mind is bound by mental impressions and set free by the absence of mental impressions. Mental impression melts away by proper perception and by (meditation on) Truth.

वासनाविलये चेतः शाम्यत्यस्नेहदीपवत् ।
अस्य संसारदुःखस्य सर्वोपद्रवकारिणः ॥32॥
उपाय एक एवास्ति मनसः स्वस्य निग्रहः ।

32—33. On the dissolution of mental impressions, the mind is extinguished like a lamp without oil. There is only one remedy for the pain of this worldly existence which causes all trouble. That is, the restraint of one's own mind.

भोगेच्छामात्रको बन्धः तत्त्यागो मोक्ष उच्यते ॥33॥
मनसोऽभ्युदयो नाशः मनोनाशो महोदयः ।

33–34. The desire of enjoyment is only bondage. The renunciation of that is called liberation. The rising of the mind is destruction. The destruction of the mind is great elevation (or beatitude).

4. जीवाविर्भावः—THE MANIFESTATION OF THE INDIVIDUAL SOUL

यथा सर्वगतः सौक्ष्म्यात् आकाशो नोपलक्ष्यते ॥34॥
तथा निरंशः चिद्भावः सर्वगोऽपि न लक्ष्यते ।

34–35. Just as the all-pervading ether is not comprehended because of its subtlety, so also, the state of pure consciousness which is whole (or without parts) is not apprehended, though all-pervading.
Note: Space is believed to be pervaded by a subtle imponderable medium called the ether, not only by philosophers but also by scientists.

सैषा चित् अविनाश्यात्मा स्वात्मेत्यादिकृताभिधा ॥35॥
नास्तमेति न चोदेति नोत्तिष्ठति न तिष्ठति ।
न च याति न चायाति न चेह न च नेह चित् ॥36॥

35–36. That is this consciousness, the indestructible Self, named (by words) such as "inherent self". It does not vanish nor does it appear. It does not raise itself (from anything); nor is it at hand. It does not go and does not come either. It is not here; nor is it not here. It is pure consciousness.

राघवेयं प्रपञ्चेन जगन्नाम्ना विजृम्भते ।
येन शब्दं रसं रूपं गन्धं जानासि राघव ॥37॥

37. Raaghava! (Raama!) This (Consciousness) manifests itself by the phenomenon called the Universe by which you know (or, are aware of) sound, taste, form and smell.

सोऽयमात्मा परं ब्रह्म सर्वमापूर्य संस्थितः ।
द्वितीया कल्पनैवेह न रघूद्वह विद्यते ॥38॥
ब्रह्ममात्रात् ऋते वह्नौ औष्ण्यमात्रात् ऋते यथा ।

38–39. That is this Self, the Supreme Brahman (or Ultimate Reality) which stands filling up everything. Raaghava! there is not even the formation (or imagination) of a second here (in this Universe) without the one Brahman, just as (there is nothing else imaginable) in fire without mere heat.

आदौ शमदमप्रायैः गुणैः शिष्यं प्रबोधयेत् ॥39॥
पश्चात् सर्वमिदं ब्रह्म शुद्धस्त्वं इति बोधयेत् ।

39–40. In the beginning one should instruct the disciple in qualities like tranquillity and self-restraint. Then, one should instruct: "All this is Brahman (the Supreme Spirit). You are Holy."

अज्ञस्यार्धप्रबुद्धस्य सर्वं ब्रह्मेति यो वदेत् ॥40॥
महानरकजालेषु स तेन विनियोजितः ।

40–41. Whoever tells one who is ignorant or half-awake that all is Brahman (the Supreme Spirit), he (the ignorant one) is disposed of to the great web of hell by him.

अविद्ययैवोत्तमया स्वात्मनाशोद्यमोत्थया ॥41॥
विद्या सा प्राप्यते यद्वत् मलेन क्षाल्यते मलम् ।

41–42. By the very illusion (or ignorance) of the highest kind arising from the effort to extinguish one's own mind, that knowledge (of the Supreme Spirit) is obtained just as dirt is washed off by dirt. *Note:* Any mental effort or imagination in the stage of spiritual practice (including concentration of various kinds) is illusory, in as much as it veils the Reality which is of the nature of Pure Consciousness beyond thought. But such practice enables the aspirant to transcend the mind and be established in Reality (or Pure Existence-Consciousness-Bliss).

कुतोऽविद्या च जातेति राम माऽस्तु विचारणा ॥42॥
इमां कथं अहं हन्मीत्येषा तेऽस्तु विचारणा ।

42–43. "From where was (this) ignorance produced?" Let there not be such an investigation, Raama! "How shall I destroy this ignorance?" Let this be your investigation.

अस्तं गतायां क्षीणायां अस्यां ज्ञास्यसि राघव ॥43॥
यत एषा यया चैषा यथा नष्टेत्यखण्डितम् ।
किञ्चित् क्षुभितरूपा सा चिच्छक्तिः चिन्महार्णवे ॥44॥

43–44. Raaghava! When this (ignorance) has been removed and destroyed, you will know in entirety, from whence was this (born), by whom was this (produced) and how was this destroyed. In the great ocean of consciousness, that power (or energy) of Consciousness appears to be a little agitated.

विकल्पकलिताकारं देशकालक्रियास्पदम् ।
चितो रूपं महाबाहो क्षेत्रज्ञ इति कथ्यते ॥45॥

45. Long Armed One! (Raama!) The state (or condition) of Consciousness which has gathered (or obtained) a form due to ignorance (or error) and which is the seat of place, time and action, is called "the knower of the field", (i.e. the individual soul which experiences the body).

वासनाः कलयन् सोऽपि यात्यहङ्कारतां पुनः ।
अहङ्कारो विनिर्णेता कलङ्की बुद्धिरुच्यते ॥46॥

46. He (the "Knower of the field") too, putting on (or assuming) mental impressions again goes to the state of ego. The ego is the judge (or decision-maker) and the intellect is faulty (or stained) (since it causes the illusion of identification with the body).

बुद्धिः सङ्कल्पकलिता प्रयाति मननास्पदम् ।
मनो घनविकल्पं तु गच्छतीन्द्रियतां शनैः ॥47॥
पाणिपादादिमद् देहं इन्द्रियाणि विदुः बुधाः ।

47–48. The intellect seized by will (or wish) becomes the seat of thinking. The mind, by dense (or great) uncertainty (or error) indeed attains to the state of the senses slowly. Wise men regard the senses as the body possessed of hands, feet and other organs.

Note: The above four verses trace the appearance of the gross physical body from the one undivided Consciousness.

एवं जीवो हि संकल्पवासनारज्जुवेष्टितः ॥48॥
दुःखजालपरीतात्मा क्रमात् आयाति चित्तताम् ।

48–49. Thus, the individual soul, encircled by the rope of mental impressions and surrounded by the web of sorrow gradually attains to the state of thinking.

इति शक्तिमयं चेतो घनाहंकारतां गतम् ॥49॥
कोशकारकृमिः यद्वत् स्वेच्छया याति बन्धनम् ।
एवं जीवाः चितो भावाः भवभावनयेहिताः ॥50॥

49–50. Thus, (the individual) Consciousness which is full of power (or energy) has gone to the state of the dense (or gross) ego, just as the silk-worm in the cocoon goes to the state of bondage by its own will. Thus, individual souls are states of (the one) consciousness wished (or sought) by the imagination (or contemplation) of worldly existence.

Note: The Upanishad-s figuratively describe that the One Supreme Reality desired, "Let me become many" and became all this Universe.

ब्रह्मणः कल्पिताकाराः देवतिर्यङ्नरादयः ।
विभिन्ना इव दृश्यन्ते बुद्बुदा वारिधेरिव ॥51॥

51. Gods, animals, men and others are forms fashioned from Brahman (the Supreme Spirit). They are seen as if divided (or varied) just as the bubbles of the ocean.

इति श्रीवासिष्ठसंग्रहे दामाद्युपाख्यानं नाम नवमः सर्गः ।

Thus ends the Ninth Chapter titled "The Story of Daama and Others" in the abridgement of Yogavaasishtha.

दशमः सर्गः—CHAPTER X

दाशूरोपाख्यानम्—THE STORY OF DAASOORA

1. सृष्टिक्रमः—THE MANNER (OR ORDER) OF CREATION

वसिष्ठ उवाच—Vasishtha said:

ब्राह्मं शृणु महाबाहो शरीरग्रहणक्रमम् ।
दिक्कालाद्यनवच्छिन्नं आत्मतत्त्वं स्वशक्तितः ॥ 1॥
लीलयैव यदाऽऽदत्ते दिक्कालकलितं वपुः ।
तदैव जीवपर्यायं वासनावशतः परम् ॥ 2॥
मनः संपद्यते लोलं कलनाकलनोन्मुखम् ।

1–3. Mighty armed! (Raama)! Hear the manner in which the body is assumed by Brahman (or the Supreme Spirit). When the Reality called the Self which is undivided (or unbounded) by space and time, out of its own power and sportively puts on the body divided by space and time, only then (does it go to the state of) the succession of individual souls. Thereupon, under the influence of wish (or idea), the agitated (or restless) mind, intent on seizing (all that is) comprehensible, is born (or brought about).

कलयन्ती मनःशक्तिः आदौ भावयति क्षणात् ॥ 3॥
आकाशभावनां अच्छां शब्दबीजरसोन्मुखीम् ।

3–4. The energy of the mind, thinking, first calls into existence in a moment, the clear conception (or idea) of the sky (or ether), looking up to (or intent on) the essence that is the seed-sound (i.e., the relish for the subtle sound-principle brings Aakaasa or the ether into being).

ततः तत् घनतां यातं घनस्पन्दक्रमात् मनः ॥ 4॥
भावयत्यनिलस्पन्दं स्पर्शबीजरसोन्मुखम् ।

4–5. Then, that mind, becoming gross in the course of its gross vibrations, conceives (or brings into being) the vibration of air, looking up to (or intent on) the essence that is the subtle principle of touch (i.e. the desire for the subtle touch-principle brings air into being).

ताभ्यां आकाशवाताभ्यां दृढाभ्यासात् पुनस्ततः ॥ 5॥
शब्दस्पर्शस्वरूपाभ्यां संघर्षात् जायतेऽनलः ।

5–6. From those (elements), the ether and the air, and again, by firm repetition thence, out of the natural state of the principles of sound and touch, fire is born by interaction (or friction). (The desire for the subtle form-principle brings fire or light into being).

मनः तादृग्गुणाविष्टं रसतन्मात्रवेदनम् ॥ 6॥
क्षणात् चेतत्यपां शैत्यं जलसंवित् ततो भवेत् ।

6–7. The mind possessed of such qualities and (seeking) the experience of the subtle principle of taste, in a moment comprehends the coldness of the waters and thence comes into being the consciousness of water.

ततः तादृग्गुणाविष्टं मनो भावयति क्षणात् ॥ 7॥
गन्धतन्मात्रमेतस्मात् भूमिसंवित् ततो भवेत् ।

7–8. Then, possessed of such qualities, the mind conceives in a moment the subtle principle of smell. From this, the knowledge of the earth element then comes into being.

अथेत्थं भूततन्मात्रैः वेष्टितं तनुतां त्यजत् ॥ 8॥
वपुः वह्निकणाकारं स्फुरितं व्योम्नि पश्यति ।

8–9. Then, enveloped by the subtle elemental principles (such as sound, touch, etc.) thus, and abandoning its thinness, (the mind) sees the body in the sky (of perception) shining in the form of sparks of fire.

तस्मिन् तत्तीव्रसंवेगात् भावयत् भासुरं वपुः ॥ 9॥
स्थूलतां एति पाकेन मनो बिल्वफलं यथा ।

9–10. Imagining the shining body in that (sky of perception), the mind, on account of intense agitation, attains to grossness just as the Bilva fruit (or a kind of woodapple) becomes dense by maturity.

मूषास्यद्रुतहेमाभं स्फुरितं विमलाम्बरे ॥10॥
संनिवेशं अथादत्ते तत् तेजः स्वस्वभावतः ।

10–11. Shining in the pure sky (of perception) with the lustre of molten gold in a crucible, that effulgence, through its own nature, then resorts to an abode.

कालेन स्फुटतां एत्य भवत्यमलविग्रहः ॥११॥
बुद्धिसत्त्वबलोत्साहविज्ञानैश्वर्यसंस्थितः ।
स एव भगवान् ब्रह्मा सर्वलोकपितामहः ॥१२॥

11–12. Bursting into view (or becoming manifest) in course of time, it becomes endowed with a stainless form. Only that (form) established in intelligence, vitality, strength, energy (or ability), knowledge and sovereignty (or affluence) is the Lord Brahmaa, the grandsire of all the worlds.

संस्मृत्य सर्ववृन्दानि समतीतान्यनेकशः ।
लीलया कल्पयत्येषः चित्राः संकल्पजाः प्रजाः ॥१३॥

13. Calling to mind all the multitudes who have passed by many times, this (Brahmaa) sportively brings about various creatures born out of (his) imagination.

तासां स्वर्गापवर्गार्थं धर्मकामार्थसिद्धये ।
अनन्तानि विचित्राणि शास्त्राणि समकल्पयत् ॥१४॥

14. For the sake of attainment of heaven and final liberation and the accomplishment of virtue, desire and wealth by those creatures, he alloted inexhaustible and varied scriptures.

सृष्टिरेवं इयं राम सर्गेऽस्मिन् स्थितिमागता ।
संकल्पजं जगत् पश्य सुदीर्घस्वप्नमुत्थितम् ॥१५॥

15. Raama! Thus, this creation has come to its standing (or state) in this Universe. See this world born out of imagination, risen like a very long dream!

संकल्पस्योपशान्तौ तत् शाम्यत्यस्नेहदीपवत् ।
अतो राघव तत्त्वज्ञो व्यवहारेषु संस्थितः ॥१६॥
नष्टं नष्टं उपेक्षेत प्राप्तं प्राप्तं उपाहरेत् ।

16–17. With the cessation of imagination that (Universe) is extinguished just like a lamp without oil. Therefore, Raaghava! (Raama)! Let the knower of Truth (or Reality), staying (or settled) in his affairs (or occupations), disregard whatever has been lost and take whatever has been acquired.

अनागतानां भोगानां अवाञ्छनं अकृत्रिमम् ॥17॥
आगतानां च संभोगः इति पण्डितलक्षणम् ।

17–18. Not wishing spontaneously for enjoyments which have not arrived, and enjoyment of what have arrived; these are the marks (or characteristics) of the learned (or the wise.)

यस्य नेच्छा न वाऽनिच्छा ज्ञस्य कर्मणि तिष्ठतः ॥18॥
न तस्य लिप्यते प्रज्ञा पद्मपत्रमिवाम्बुभिः ।

18–19. The understanding of the wise (or learned) man engaging himself in actions, for whom there is neither desire nor unwillingness, is not stained just as a lotus leaf (is not wetted) by the waters.

2. दाशूरतपः—The Austerity of Daasoora

वसिष्ठ उवाच—Vasishtha said:

बहुप्रकारा सा सृष्टिः नास्यां तु नियमः क्वचित् ॥19॥
जगन्मायास्वरूपस्य वर्णनाव्यपदेशतः ।
दाशूराख्यायिकां राम वर्ण्यमानां मया शृणु ॥20॥

19–20. That creation is of various kinds. Indeed, there is no regularity (or certainty) in this anywhere. Raama! By way of information on the description of the nature of the illusory world (or as an example of the nature of the illusion constituting this Universe), hear the story of Daasoora which is narrated by me.

दाशूराख्यो मुनेः पुत्रः मगधेषु वने वसन् ।
मातापितृवियोगेन शोकमग्नो रुरोद ह ॥21॥

21. The son of a sage, by name Daasoora, residing in a forest in the land of the Magadha-s, steeped in sorrow due to the death of his mother and father, verily wept.

तं तदाऽऽश्वासयामासाशरीरा वनदेवता ।
ऋषिपुत्र महाप्राज्ञ किमज्ञ इव रोदिषि ॥22॥

22. Then, an incorporeal forest-deity consoled him (thus): "Son of a sage! Very wise One! Why do you weep like an ignorant man?

सर्वदैवेदृशी साधो संसारस्य स्थितिः चला ।
जायते जीव्यते पश्चात् अवश्यं च विनश्यति ॥23॥

23. "Virtuous One! The condition of worldly existence is always fickle (or transitory) like this. One is born, and brought up; then, he perishes certainly."

एवं आश्वासितो धैर्यं आलम्ब्य कृतवान् असौ ।
पाश्चात्यं पैतृकं कर्म, ततो ब्राह्मेण कर्मणा ॥24॥
तपसा श्रोत्रियो भूत्वा दृष्ट्वाऽशुद्धं धरातलम् ।
उग्रेण तपसा वह्निं आराद्धुं शुद्धमण्डलम् ॥25॥
यतो नाप्नोमि वृक्षाणां उपरिस्थितिरस्तु मे ।

24–26. Thus consoled and taking courage, he performed the subsequent rite (in honour) of the deceased father. Then, by Vedic rites and by austerity, having become one well-versed in sacred learning, and having known the world to be impure, (he decided as follows): "As long as I do not obtain a pure place for worshipping the fire-god by severe austerity, let my residence be on the top of trees."

इति संप्रार्थ्य संप्राप्ते नीपवृक्षे लतागृहे ॥26॥
दृढं पद्मासनं बद्ध्वा दिग्भ्यः प्रत्याहृतात्मना ।
अज्ञातपरमार्थेन दशवर्षाणि तत्र च ॥27॥
गवाश्वनरमेधाद्यैः मनसैवायजत् सुरान् ।

26–28. Desiring thus, when he arrived at a bower surrounded by creepers, assuming Padmaasana (or a Yogic pose of meditation) firmly on a Neepa tree, with the mind withdrawn from (all) directions, (but) with the highest truth unknown, he made oblations to the demi-gods by his mind (or mentally) through cow, horse and human offerings, for ten years there.

कालेनामलतां याते वितते तस्य चेतसि ॥28॥
बलात् अवततारान्तः ज्ञानं आत्मप्रसादजम् ।

28–29. In his mind, when it became stainless in course of time and extended (or accomplished), knowledge, born of mental tranquillity, perforce entered within.

3. पुत्रप्रबोधनम्—The Awakening of the Son

वनदेवी ततः तं च सुतं कान्तमयाचत ॥29॥

29. Then the forest-goddess begged of him a dear (or lovely) son.

दाशूरो दयया तस्यै पुष्पं दत्त्वा व्यसर्जयत् ।
अथ दीर्घेण कालेन तत्र सा वनदेवता ॥30॥
द्वादशाब्दमुपादाय सुतं मुनिमुपाययौ ।

30–31. Daaṣoora, out of compassion, having given her a flower, sent her away. Then, after a long time, that forest-goddess, taking with her a twelve-year-old son, approached the sage there (in that forest).

कृतो मयैष सर्वासां कलानामपि कोविदः ॥31॥
ज्ञानं त्वस्य भवानेव कृपयोपदिशत्विति ।
तया प्रोक्तः तदा पुत्रं बहुधैवं अबोधयत् ॥32॥

31–32. (She said): "This (son of mine) has been made proficient in all the arts by me. May your honour himself teach him, out of compassion, the (supreme) knowledge." Thus told by her, (Daaṣoora) then taught his son in many ways.

दाशूर उवाच—Daaṣoora said:
स्वोत्थनामा नृपः कश्चित् विख्यातो भुवनत्रये ।
यस्यानुशासनं सर्वे शिरोभिः धारयन्ति च ॥33॥

33. There is a certain king named Svoṭṭha (literally, Self-arising), renowned in the three worlds, whose commands, all bear on their heads (i.e., all respect highly).

त्रयस्तस्य महाबाहोः देहाः विहरणक्षमाः ।
जगत् आक्रम्य तिष्ठन्ति ह्युत्तमाधममध्यमाः ॥34॥

34. Three are the bodies of the mighty-armed one, which are capable of going about for pleasure. They, the highest, the lowest and the middling, exist extending over the world.

व्योमन्येव हि जातोऽसौ तत्रैव च स्थितिं गतः ।
चतुर्दशमहारथ्यं नगरं तेन निर्मितम् ॥35॥

35. He was born only in the sky and there itself did he attain to his position. A city with fourteen high-ways was built by him.

वापीसप्तकभूषाढ्यं दीपद्वयविराजितम् ।
नानाऽपवरकाः सृष्टाः नवद्वारविभूषिताः ॥36॥

36. (The city) was rich in its ornaments in the form of seven wells and illuminated by two lights (or lamps). (There), various inner apartments were created, adorned with nine openings.

तेष्वन्तः विविधां क्रीडां करोत्येष महीपतिः ।
निर्मायान्यत् पुरं गत्वा तत उत्थाय धावति ॥37॥

37. Within them, this king performs various kinds of sport. Creating another city, going there and getting up from there (or leaving it), he runs.

स्वेनैव व्यवहृत्यासौ कदाचित् परिभूयते ।
मुदमेति कदाचिच्च दुःखितोऽस्मीति शोचति ॥38॥

38. By his own action, he is overcome at sometime or other. Some times he obtains joy, and (at other times) he mourns "I am distressed."

4. संकल्पप्रभावः—The Power of Ideation (Thought or Desire)

पुत्र उवाच—The son said:

क एष भवता प्रोक्तः स्वोत्थनामा महीपतिः ।

39. "Who is this king named Svottha mentioned by your honour?"

दाशूर उवाच—Daasoora said:

इदं संसारसंस्थानं एवं ते कथितं मया ॥39॥

39. "This configuration of worldly existence has thus been narrated to you by me.

परमात् नभसो जातः संकल्पः स्वोत्थ उच्यते ।
जायते स्वयमेवासौ स्वयमेव विलीयते ॥40॥

40. The idea (or thought) born of the Supreme sky (of consciousness) is called Svottha (Self-arising). He is born of his own accord (or spontaneously) and he is dissolved (or disappears) of his own accord.

शून्ये व्योमनि तेनेदं निर्मितं त्रिजगत्पुरम् ।
चतुर्दशात्र लोका हि दीपौ चन्द्रदिवाकरौ ॥41॥

41. In the void sky (of consciousness), this city (or abode) of the three worlds was constructed by him. Fourteen, indeed, are the regions here (corresponding to the fourteen highways in the allegory). The two lights are the Moon and the Sun.
Note: According to Indian mythology there are seven higher regions or worlds above the earth and seven below it. The whole complex constitutes the Universe consisting of the three broad divisions viz., the heaven, the earth and the nether region.

क्रीडार्थं आत्मनः चित्राः देहापवरकाः कृताः ।
स्वयैव चेष्टया दुःखी सुखी चैव स्वचेष्टया ॥42॥

42. For his own pleasure, various bodily inner apartments were made by him. He is afflicted by his own action and also happy by his own action.

तमः सत्त्वं रजश्चेति तस्य देहाः त्रयः स्मृताः ।
तमोरूपो हि संकल्पो नित्यप्राकृतचेष्टया ॥43॥
परां कृपणतां एत्य प्रयाति कृमिकीटताम् ।

43–44. Tamas (or inertia, ignorance and darkness), Sattva (or harmony, knowledge and light) and Rajas (or activity, passion and agitation) are said to be his three bodies. Idea (or thought) of the

nature of Tamas, reduced to the state of extreme wretchedness, by its continual natural action, goes forth to the state of worms and insects.

सत्त्वरूपो हि संकल्पो धर्मज्ञानपरायणः ॥44॥
अदूरकेवलीभावं स्वाराज्यमधितिष्ठति ।

44–45. Thought (or idea) which is of the nature of Sattva, devoted to virtue and knowledge, resorts to identification with the self-refulgent (Brahman), the proximate state of aloneness (or absoluteness).

रजोरूपो हि संकल्पो लोकसंव्यवहारवान् ॥45॥
परितिष्ठति संसारे पुत्रदारानुरञ्जितः ।

45–46. Thought (or idea) which is of the nature of Rajas, possessed of the affairs of the world, abides much in worldly existence, pleased by children and wife.

त्रिविधं तु परित्यज्य संकल्पं परमश्नुते ॥46॥
संकल्पस्य लयः कार्यः नियम्य मनसा मनः ।

46–47. Discarding the three kinds of thought (or imagination), one attains to the Supreme. Restraining the mind by the mind, the dissolution of thought (or imagination) should be effected.

यदि वर्षसहस्राणि तपश्चरति दारुणम् ॥47॥
नान्यः कश्चिदुपायोऽस्ति संकल्पोपशमात् ऋते ।
निःसंकल्पो यथाप्राप्तव्यवहारपरो भव ॥48॥

47–48. Even if one performs fierce (or severe) austerity for thousands of years, there is no other means (for realisation of the Supreme Spirit) except the pacification (or cessation) of thought (or imagination). Be without wish (or imagination) intent on such occupation (or work) suitable to circumstances.

चिदचेत्योन्मुखत्वं हि याति संकल्पसंक्षये ।
विकल्पजालमुत्सृज्य प्राप्यते सुखमद्वयम् ॥49॥

49. On the destruction of thought (or imagination) Consciousness indeed goes to the state of not looking up to what is perceived (or understood). (i.e., consciousness shines without objectification). Having given up the web of uncertainty (or ignorance), the non-dual bliss is obtained.

पुत्र उवाच —The son said:

कीदृशस्तात संकल्पः कथं उत्पद्यते च सः ।
कथं च वृद्धिमायाति कथं चैष विनश्यति ॥50॥

50. Father! Of what nature is thought (or imagination)? How is it produced? How does it attain growth? Also, how does it perish?

दाशूरोवाच —Daasoora said:

अनन्तस्यात्मतत्त्वस्य सत्तासामान्यरूपिणः ।
चितः चेत्योन्मुखत्वं यत् तत् संकल्पाङ्कुरं विदुः ॥51॥

51. That state of being intent on what is perceived (or cognised), (i.e., objectification) of Consciousness which is unlimited, the Self-principle and is of the nature of Pure Being (or Existence) equally, is considered as the sprout of thought (or imagination).

भावयन्ती चितिः चेत्यं व्यतिरिक्तमिवात्मनः ।
संकल्पतामुपायाति बीजं अंकुरतां इव ॥52॥

52. The Conscious mind, thinking of the cognised (object) as if it were separated from itself, arrives at the state of thought (or imagination) just as the seed (attains to) the state of the sprout.

संकल्पेन हि संकल्पः स्वयमेव प्रजायते ।
वर्धते स्वयमेवाशु दुःखाय न सुखाय तु ॥53॥

53. Thought is indeed born of thought, only by itself. It grows fast by itself for grief; but nor for happiness. (i.e., the growth of thought or imagination brings only grief; not pleasure).

भावनाभावमात्रेण संकल्पः क्षीयते स्वयम् ।
तण्डुलस्य यथा चर्म नश्यति क्रियया सुत ॥54॥
जीवस्य सहजोऽप्येषः नश्यत्येव न संशयः ।

54–55. Thought (or imagination) wastes away by itself merely by the absence of recollection (i.e., when observation is tainted by the memory of the past it becomes thought or imagination. In the absence of ideation born of the past, pure cognition or perception which is of the nature of undivided consciousness is alone present.) Son! Just as the skin of rice perishes by (proper) action, this (thought or imagination) is surely destroyed, though it is the natural disposition of the individual soul. There is no doubt (about this).

वसिष्ठ उवाच—Vasishtha said:

दाशूराख्यायिकैषा ते कथिता चिन्त्यतां त्वया ॥55॥

55. This story of Daasoora has been narrated to you. Let this be pondered over by you.

5. वासनात्यागः—THE RENUNCIATION OF MENTAL IMPRESSIONS

कर्तृताऽकर्तृता चोभे विद्येते परमात्मनि ।
सर्वस्थोऽहं अकर्तेति दृढभावनयाऽनघ ॥56॥
प्रवाहपतितं कर्म कुर्वन्नपि न लिप्यते ।

56–57. The state of a doer and that of a non-doer, both exist in the Supreme Self. Sinless One! (Raama!) "I exist in all (or everywhere). I am not the doer;" by such firm contemplation, one is not tainted, though performing action that has fallen (to one's lot) in the course of events.

अथ सर्वं करोमीति महाकर्तृतया तया ॥57॥
यदीच्छसि स्थितिं राम तत् तामप्युत्तमां विदुः ।

57–58. Raama! But, if you desire the fixity (or steadiness) (in the contemplation), "I do everything" by that state of Supreme doership, then, even that is considered as excellent.

अथवा सर्वकर्तृत्वं अकर्तृत्वं च राघव ॥58॥
सर्वंत्यक्त्वा मनः पीत्वा सत्तामात्रः स्थिरो भव ।

58–59. Or else, Raaghava! abandoning all (conceptions such as), the state of an all-doer or a non-doer and drinking up (or absorbing)

the mind, be firm (or steady) as mere existence (or Being).

संत्याज्या सा प्रयत्नेन देहोऽहमिति यास्थितिः ॥59॥
बन्धो हि वासनाबन्धो मोक्षः स्यात् वासनाक्षयः ।
वासनां तां परित्यज्य मोक्षार्थित्वमपि त्यज ॥60॥

59–60. That state (or condition) which regards "I am the body", should be renounced completely. Bondage by mental impressions is indeed bondage. Liberation is the destruction of mental impressions. Having abandoned that (or the above) mental impression, give up also the desire for liberation.

तामसीः वासनाः पूर्वं त्यक्त्वा विषयवासिताः ।
मैत्र्यादिभावनानाम्नीः गृहाणामलवासनाः ॥61॥

61. Having abandoned first, the taamasic mental impressions (i.e, those of the nature of inertia, ignorance and darkness) steeped in the objects of the senses, take hold of the stainless mental impressions called the feeling (or attitude) of friendship and the like.
Note: According to Yoga, the four attitudes of Maitree (friendship for all), Karunaa (compassion towards those in misery) Muditaa (joy at others' happiness) and Upeksha (indifference towards the wicked), pacify the mind.

ता अप्यन्तः परित्यज्य ताभिः व्यवहरन्नपि ।
अन्तः शान्तसमस्तेहो भव चिन्मात्रवासनः ॥62॥

62. Having abandoned even those (mental impressions) internally (or in the mind) and though acting with such (attitudes), be possessed of the only impression (or idea) of Pure Consciousness with all desires abated (or pacified) within.

तामप्यथ परित्यज्य मनोबुद्धिसमन्विताम् ।
शेषे स्थिरसमाधानो येन त्यजसि तत्त्यज ॥63॥

63. Then, abandoning even that (mental impression or idea of Pure Consciousness) associated with the mind and intellect and finally, steady in deep contemplation on what remains, give up that by which you give up (the various mental impressions).

Note: This rather difficult passage seeks to convey the Vedaantic truth that the Ultimate Reality which is of the nature of indivisible consiousness beyond the mind and intellect, is capable of realisation only by negating all mental effort and ideation, and by establishing oneself in Pure Being which transcends the domain of thought and Will.

समाधि अथ कर्माणि मा करोतु करोतु वा ।
हृदयेनास्तसर्वास्थो मुक्त एवोत्तमाशयः ॥64॥

64. Let him then perform or not perform either action or Yogic absorption (into the undivided Being-Consciousness). He, in whom all prop (or support) has vanished with the mind, is indeed liberated and (has attained to) the highest abode.

नैष्कर्म्येण न तस्यार्थो न तस्यार्थोऽस्ति कर्मभिः ।
संत्यक्तवासनात् मौनात् ऋते नास्त्युत्तमं पदम् ॥65॥

65. For him, there is no signification (or purpose) by inactivity, nor is there any sense (or purpose) by actions. There is no excellent abode except that Silence with (all) mental impressions abandoned.

न केचन जगद्भावाः तत्त्वज्ञं रञ्जयन्त्यमी ।
बार्हस्पत्यः कचः पूर्वं समाधेः उत्थितो जगौ ॥66॥

66. None whatsoever of those worldly ideas (or modes) satisfy the knower of the Supreme Being. Formerly, Kacha of the lineage of Brhaspati, risen from Yogic Samaadhi (or absorption in Pure Being-Consciousness) declared (as follows).

"किं करोमि क्व गच्छामि किं गृह्णामि त्यजामि किं ।
आत्मना पूरितं विश्वं महाकल्पाम्बुना यथा ॥67॥
न तदस्ति न यत्राहं न तदस्ति न यत् मयि ।
किं अन्यत् अभिवाञ्छामि सर्वं संविन्मयं स्थितम्" ॥68॥

67–68. "What shall I do? Whither shall I go? What shall I take? What shall I give up? The Universe is filled by (or complete with) the Self just as by the waters of the great dissolution (at the end of the Universal cycle). There is not that (place) where I am not. There is

not that (object) which is not in me. What else shall I wish for? Everything is full of (or consists of) Pure Consciousness."

ये हि राघव सत्त्वस्थाः रमन्ते शिष्टवर्त्मनि ।
समाः समरसाः सौम्याः सततं साधुवृत्तयः ॥69॥

69. Raaghava! (Raama!) Those who are established in Saṭṭva (harmony, knowledge and light), take delight in the way of the virtuous. They are equal (in all circumstances), of equable disposition, gentle, and always of good (or virtuous) conduct.

तेषां पदं महाबाहोऽनुगन्तव्यं हि सर्वदा ।
कोऽहं कथं इदं चेति प्रयत्नेन विचार्यताम् ॥70॥

70. Mighty-armed! (Raama!) Their foot-steps must indeed be followed always. "Who am I? How is this (visible universe born)?" Thus, let it be investigated with effort.

तामसीं राजसीं चैव जातिमन्यामपि श्रिताः ।
स्वविवेकवशात् यान्ति सन्तः सात्त्विकजातिताम् ॥71॥

71. Those good men who have clung to (or, are united with) the class (or species) of Ṯamas (or inertia, ignorance and darkness) and Rajas (or activity, passion and agitation) or even others, attain to the state of the Saaṭṭvika class (or those possessed of harmony, knowledge and light) through the power of their discrimination.

इति श्रीवासिष्ठसंग्रहे दाशूरोपाख्यानं नाम दशमः सर्गः ।

Thus ends the Tenth Chapter titled "The Story of Ḏaaṣoora" in the abridgement of Yogavaasishtha.

एकादशः सर्गः CHAPTER XI

जनकोपाख्यानम्—THE STORY OF JANAKA

1. सिद्धगीताश्रवणम्—THE HEARING OF THE SONG OF THE SAGES

वसिष्ठ उवाच—Vasishtha said:

समस्तं खल्विदं ब्रह्म सर्वं आत्मेदमाततम्।
अहं अन्यदिदं चान्यत् इति भ्रान्तिं त्यजानघ॥ 1॥

1. Sinless One! (Raama!) All this is indeed Brahman (or the Supreme Spirit). All this which is spread is the Self. Give up the confusion—"I am another, this is different."

तते ब्रह्मघने नित्ये संभवन्ति न कल्पनाः।
यथाप्राप्तानुभवनात् सर्वत्रानभिवाञ्छनात्॥ 2॥
त्यागादानपरित्यागात् विज्वरो भव राघव।

2–3. In the eternal and deep (or unfathomable) Brahman (or the Supreme Spirit) which is spread, thoughts (or imaginations) do not arise. Raaghava! (Raama)! By experience suitable to circumstances (or as incurred), by the absence of wish (or desire) everywhere (or at all times) and by the renunciation (of both) taking and leaving (or receiving and resigning), become free from fever (or anxiety).

यस्येदं जन्म पाश्चात्यं विद्या हि विमला तथा॥ 3॥
आर्यता हृद्यता मैत्री सौम्यता मुक्तता ज्ञता।
समाश्रयन्ति तं नित्यं सर्वे वाञ्छन्ति तं जनाः॥ 4॥

3–4. To whom this birth is the last (or final), whose knowledge is indeed stainless (or pure) and so are his nobility, cordiality, friendliness, gentleness, freedom and wisdom, him all people desire (or seek for) and to him (do they) ever go for refuge.

एष तावत् क्रमः प्रोक्तः सामान्यः सर्वदेहिनाम्।
एष एव गुरुप्रोक्तात् अनुष्ठानात् शनैः शनैः॥ 5॥
जन्मना जन्मभिः वाऽपि सिद्धिदः समुदाहृतः।

5–6. This course (of spiritual effort) which is common to all living beings, has just been explained to you. This itself is declared to be the giver of (spiritual) perfection gradually (or slowly) during a (single) birth or through many births, on account of the practice told (or explained) by the (spiritual) preceptor.

द्वितीयः स्वात्मनैवाशु किंचिद्व्युत्पन्नचेतसाम् ।। 6।।
भवति ज्ञानसंप्राप्तिः आकाशफलपातवत् ।

6–7. Secondly, to those, whose mind (or consciousness or reasoning faculty) is somewhat perfected, the attainment of knowledge occurs quickly, just through one's own self (or intellect), like the (unexpected) fall of a fruit from the sky.

अत्रेदं श्रृणु वृत्तान्तं जनकस्य महीपतेः ।। 7।।
एकदोपवने रम्ये एकान्ते विचचार सः ।
तत्र शुश्राव संछन्नैः सिद्धैः गीताः महात्मभिः ।। 8।।

7–8. In this matter, hear this story of King Janaka. Once, he roamed over a solitary and pleasing grove (or forest). There he heard the songs (sung) by high-souled sages who were hidden.

"द्रष्टृदर्शनदृश्यानि त्यक्त्वा वासनया सह ।
प्रकाशनं प्रकाश्यानां आत्मानं समुपास्महे ।। 9।।

9. "Having given up the seer, the seeing and the seen along with mental impressions, we meditate on the Self which illuminates (or makes known) all that is fit to be manifested.

सर्वेष्ववस्थितं हंसं उच्चरन्तं उपास्महे ।
संत्यज्य हृद्गुहेशानं देवं अन्यं प्रयान्ति ये ।।10।।
ते रत्नं अभिवाञ्छन्ति त्यक्त्वा हस्तस्थकौस्तुभम् ।
सर्वाशाः किल संत्यज्य फलं एतत् अवाप्यते ।।11।।

10–11. "We meditate on the Hamsa (the Supreme Spirit) which abides in all and issues forth (as the Universe). Having abandoned the Lord (or Ruler) of the cave of the heart, those who set out for (or seek) a different God, they long for a gem abandoning the precious

Kaustubha in their hands. Having indeed renounced all desires, this fruit (or spiritual realisation) is obtained.

Note: "Cave of the Heart" signifies the Essence or Core of one's Being. Kaustubha is the celebrated mythical gem worn by God Vishṇu on his breast.

बुद्ध्वाऽप्यत्यन्तवैरस्यं यः पदार्थेषु दुर्मतिः ।
बध्नाति भावनां भूयो नरो नासौ स गर्दभः ॥12॥

12. "Even after having known their absolute insipidity, that stupid person who again fixes his thought upon objects (of the world) is not a man. He is an ass.

उत्थितान् उत्थितान् एतान् इन्द्रियारीन् तथा पुनः ।
अङ्गैः अङ्गान् समाक्रम्य हन्यात् सम्यक् पुनः पुनः ॥13॥
प्रशान्तमनसः स्वस्मिन् भवत्येव सुखे स्थितिः ।"

13–14. "Let him completely destroy again and again, these enemies in the form of the senses which have risen (or grown in strength) again and again, subduing the limbs by the limbs (i.e., by conquering the senses). For one, whose mind has been calmed (or subdued), there arises the abidance in one's own happiness."

इति सिद्धगणैः गीता गीताः श्रुत्वा महीपतिः ॥14॥
विषादं आजगामासौ आकुलो विललाप च ।

14–15. Thus having heard the (spiritual) songs sung by the group of sages (or perfected ones), that king (Janaka) fell into dejection and overcome (by grief) lamented (as follows).

2. जनकस्य प्रबोधः—The Awakening of Janaka.

"अपर्यन्तस्य कालस्य कोऽप्यंशो जीव्यते मया ॥15॥
तस्मिन् भावं निबध्नामि धिङ्मां अधमचेतनम् ।
कियन्मात्रं इदं नाम राज्यं आजीवितं मम ॥16॥

15–16. "A little portion of the unlimited Time is lived by me. I fix my thought on that. Fie upon me of the meanest mind! Of what

measure indeed is my sovereignty, (which lasts) till the duration of my life?

कोटयो ब्रह्मणां याताः गताः स्वर्गपरम्पराः ।
प्रयाताः पांसुवत् भूपाः का धृतिः मम जीविते ॥17॥

17. "Crores (or ten millions) of Brahmaa-s (or Creator-gods) are gone. Gone are the successions of heavens. Kings have passed by like dust. What constancy is there in my life?

अज्ञानैकहतो बाल्ये यौवने मदनाहतः ।
शेषे कलत्रचिन्तार्तः किं करोतु कदा जडः ॥18॥

18. "Frustrated (or impeded) solely by ignorance in childhood, struck by passion in youth, and afflicted with the anxiety for the wife (or the spouse) in the remaining (period), what may the idiot do and when?

सतोऽसत्ता स्थिता मूर्ध्नि मूर्ध्नि रम्येऽप्यरम्यता ।
सुखेषु मूर्ध्नि दुःखानि किं एकं संश्रयाम्यहम् ॥19॥

19. "Non-existence is situated on top of existence and ugliness on top of the beautiful. Pains are on top of pleasures. Which one shall I depend on (or resort to)?

येषां निमेषणोन्मेषौ जगतां प्रलयोदयौ ।
तादृशाः पुरुषाः यान्ति मादृशां गणनैव का ॥20॥

20. "(Even) those persons whose shutting and opening of the eyes are the dissolution and the rising (or appearance) of the worlds, pass away. What is the account merely of people like me?

Note: The worlds are supposed to come into being at the beginning of the day of the Creator-God Brahmaa and dissolve or become unmanifest at the commencement of his night. Even Brahmaa's life is limited, though in terms of the earthly "years", it is supposed to be fantastically long.

संसार एव दुःखानां सीमान्तः किल कथ्यते ।
तन्मध्यपतिते देहे सुखं आस्वाद्यते कथम् ॥21॥

21. "Indeed, worldly existence alone is declared to be the utmost limit of all sorrow. In the body, which has fallen into its midst, how is pleasure tasted (or enjoyed)?

संसारं शोषयिष्यामि संकल्पोपशमेन तु ।
प्रबुद्धोऽस्मि प्रहृष्टोऽस्मि दृष्टः चोरो मयाऽऽत्मनः ॥22॥

22. "But, I shall dry up (or extinguish) the worldly existence by the pacification (or extinction) of thought. I am awakened, I am delighted. The thief of the Self has been seen (or understood) by me.

मनो नामेह हन्म्येनं मनसाऽस्मि चिरं हतः ।
विबुधैः साधुभिः सिद्धैः अहं साधु प्रबोधितः ॥23॥
आत्मानं अनुगच्छामि परमानन्दसाधनम् ।"

23–24. "I shall certainly destroy this mind here. I am afflicted (or overcome) by the mind for a long time. I have been well instructed (or awakened) by the perfected and wise sages. I shall go after the SELF which is the fulfilment of supreme bliss."

इति मत्वा चिरं तूष्णीं स्थित्वोत्थाय पुनर्जगौ ॥24॥
"किमुपादेयमस्तीह यत्नात् संसाधयामि किम् ।
किं मे क्रियापरतया किं मे निष्क्रिययापि वा" ॥25॥

24–25. Thus having pondered for a long time, remained silently and got up, he declared again: "What is there fit to be acquired here? What shall I accomplish through effort? Of what use to me is devotion to (or occupation with) action? Or else, of what avail to me is withdrawal from action?"

इति संचिन्त्य जनको यथाप्राप्तां क्रियां ततः ।
असक्तः कर्तुमुत्तस्थौ दिनं दिनपतिः यथा ॥26॥

26. Thus having reflected, Janaka then proceeded to perform action as obtained (or suitable to circumstances), unattached, just as the lord of the day (or the Sun) (causes) the day.

भविष्यत् नानुसंधत्ते नातीतं चिन्तयत्यसौ ।

वर्तमाननिमेषं तु हसन्नेवानुवर्तते ॥27॥

27. He does not inquire into (or plan for) the future; nor does he ponder over what has gone by. But he conforms to (or adapts himself to) the present moment just smiling.

स्वविचारवशात् तेन प्राप्तं प्राप्यं अशेषतः ।
सीमानं सर्वदुःखानां आपदां कोशमुत्तमम् ॥28॥
बीजं संसारवृक्षाणां प्रज्ञामान्द्यं विनाशयेत् ।
तस्मात् प्रयत्नः कर्तव्यः सम्यक् प्रज्ञाविवृद्धये ॥29॥

28–29. Through the power of his own reflection (or investigation), whatever is fit to be obtained has been obtained by him entirely. Let one destroy the dullness of understanding (or intelligence) which is the limit (or climax) of all misery, the principal (or greatest) storehouse of calamities and the seed (or origin) of the trees of worldly existence. Therefore, effort must be made properly for the growth (or development) of intelligence (or wisdom).
Note: The growth of intelligence referred to here, is a culture of the human consciousness and not the acquisition of information or worldly knowledge.

चिन्तामणिः इयं प्रज्ञा हृत्कोशस्था विवेकिनः ।
फलं कल्पलतेवैषा चिन्तितं संप्रयच्छति ॥30॥

30. This intelligence (or wisdom) is the Chinṯaamaṉi (the fabulous gem supposed to yield to its possessor all desires) situated in the treasure-house of the heart of the discriminating. Like the wish-fulfilling creeper (in heaven) this grants the fruit desired for (or thought of).
Note: Pure intelligence or awareness is that rarefied state of the human psyche which arises on the pacification of thought. This fructifies ultimately into Super-consciousness or absorption into the Supreme Spirit.

नित्यं अन्तर्विचारस्य पश्यतः चञ्चलं जगत् ।
जनकस्येव कालेन स्वयं आत्मा प्रसीदति ॥31॥

31. To one who has reflection (or inquiry) within and who is seeing

the world as inconstant, the mind, by itself, is appeased (or satisfied) in course of time, just as that of Janaka.

3. वासनात्यागो द्विविधः—The Renunciation of Mental Impressions is of Two Kinds

न दैवं न च कर्माणि न धनानि न बान्धवाः।
शरणं भवभीतानां स्वप्रयत्नात् ऋते नृणाम् ॥32॥

32. Excepting self-effort, neither fate, nor actions (or effort), nor wealth, nor kinsmen are the refuge of men frightened by worldly existence.

उपादेयानुपतनं हेयैकान्तविवर्जनम्।
यत् एतत् मनसो राम तं बन्धं विद्धि नेतरत् ॥33॥

33. Raama! Pursuing what is fit to be acquired and abandoning invariably what is fit to be left—know this (attitude) of the mind as bondage; nothing else.

हेयादेयदृशौ त्यक्त्वा शेषस्थः सुस्थिरो भव।
संविद्वीर्यवशात् प्राप्तं दृश्यं आश्रयते मनः ॥34॥

34. Having given up the view that a thing is fit to be abandoned or fit to be acquired, be perfectly still (or quiescent) abiding in the residual Reality. On account of the Energy of Consciousness the mind resorts to (or experiences) the visible object met with.

यदाऽऽश्रयसि दृश्यं त्वं तत् सचित्तोऽसि बन्धवान्।
यदा दृश्यं संत्यजसि तदाऽचित्तोऽसि मोक्षवान् ॥35॥
अहंभावमयीं छित्त्वा भव संसारपारगः।

35–36. When you betake yourself to the "seen" (or the visible universe), then you are with the mind (or thought) and bound. When you totally give up the "seen" (or the visible Universe), then you are without the mind (or thought) and liberated. Cutting off (or annihilating) that which consists of the idea (or thought) of "I", be one who has crossed over worldly existence.

श्रीराम उवाच —Sree Raama said:

अतिगम्भीरमेवैतत् भगवन् वचनं तव ॥36॥
यदि त्यजाम्यहङ्कारं देहो नूनं विनश्यति।

36–37. Venerable sage! Extremely deep (or inscrutable) are your words. If I shall give up the ego (or I-Consciousness), the body will certainly perish.

वसिष्ठ उवाच—Vasishtha said:

द्विविधो वासनात्यागो ध्येयो ज्ञेयश्च नामतः ॥37॥

37. The renunciation of mental impressions is of two kinds, namely, that to be contemplated on (dhyeya) and that to be known (or perceived) (jńeya).

अहं एषां पदार्थानां एते च मम जीवितम्।
नाहं एतैः विना कश्चित् न मयैते विना किल ॥38॥
इत्यन्तर्निश्चयं कृत्वा विचार्य मनसा दृढम्।
मत्वा नाहं पदार्थस्य न पदार्थो ममेत्यपि ॥39॥
अन्तः शीतलया बुद्ध्या कुर्वतो लीलया क्रियाः।
यो नूनं वासनात्यागो ध्येयो राम स कीर्तितः ॥40॥

38–40. "I am of these things (or categories); these are my life (or existence). Without these I am not anybody. Without me these, indeed, are not." Raama! Thus having resolved within and having investigated thoroughly by the mind and considering (or understanding), "I am not of (such) thing (or category), also, the thing (or category) is not of me",—the renunciation of mental impressions as above, by one performing actions sportively with a cool (or calm) mind (or intellect) within, that indeed is declared as dhyeya (that to be contemplated on).

Note: This rather complex construction conveys the process of inquiry leading to the giving up of mental impressions by the strength of the discriminating will, which ultimately leads to the quietude of the mind and the perception of the Self.

सर्वं समतया बुद्ध्वा यं कृत्वा वासनाक्षयम् ।
जहाति निर्ममो देहं ज्ञेयोऽसौ वासनाक्षयः ॥41॥

41. Having known (or perceived) everything with equality (or sameness) and having destroyed (all) mental impressions, when one abandons (or disregards) the body without the sense of "mine", that is the destruction of mental impressions called "jñeya" (or that to be known or perceived).

Note: This refers to the absolute absorption in Being-Consciousness devoid of all ego and ideation.

द्वावेतौ राघव त्यागौ समौ मुक्तपदे स्थितौ ।
द्वावेतौ ब्रह्मतां यातौ द्वावेतौ विगतज्वरौ ॥42॥

42. Raaghava! (Raama!) These two renunciations (of mental impressions) stand equally in the step (or path) of the liberated. These two (states free from mental impressions) have attained to Brahmanhood (or the state of the Supreme Being). These two (states devoid of mental impressions) are free from fever (or distress).

ईप्सितानीप्सिते न स्तो यस्यान्तः सर्ववस्तुषु ।
सुप्तवत् चेष्टते यश्च स मुक्त इति कथ्यते ॥43॥

43. He is declared as liberated, within whom, there is neither desire nor its opposite for all objects and who moves about (or acts) like one asleep.

Note: This does not mean insensibility or absence of efficiency. Just as a sleeping man is unaffected by likes and dislikes, the Yogi in whom thought is quietened is not attracted or repelled by worldly objects or circumstances.

हर्षामर्षभयक्रोधकामकार्पण्यदृष्टिभिः ।
न परामृश्यते योऽन्तः स जीवन्मुक्त उच्यते ॥44॥

44. He, who is not assailed (or polluted) within by considerations (or views) of exultation, jealousy, fear, anger, desire and wretchedness, is said to be liberated while living.

4. निश्चयः चतुर्विधः—Conviction is of Four Kinds

चतुर्धा निश्चयः प्रोक्तः पुरुषस्य विचारिणः ।
आपादमस्तकं चाहं मातापितृविनिर्मितः ॥45॥
इत्येको निश्चयो राम बन्धायासद्विलोकनात् ।

45–46. Conviction (or determination) is said to be in four ways, to a reflecting (or inquiring) person. "I am (an entity extending) from foot to head and brought into existence by my mother and father;" such is one conviction, Raama!, leading to bondage, due to false (or wrong) observation.

अतीतः सर्वभावेभ्यो वालाग्रादप्यहं तनुः ॥46॥
इति द्वितीयो मोक्षाय निश्चयो जायते सताम् ।

46–47. "I am finer (or subtler) than the point of a hair, beyond all thoughts (or suppositions)." Thus, the second conviction (or determination) is born for the liberation of the virtuous.

जगज्जालपदार्थात्मा सर्वमेवाहमक्षयः ॥47॥
तृतीयो निश्चयोऽप्येवं मोक्षायैव रघूत्तम ।

47–48. "I am the (inner) soul (or life-principle) of the things constituting the web of the world. Everything is me only, imperishable (or undecaying)." Thus, even the third conviction, Best among Raghu-s! (Raama!), is only for liberation (or leads to liberation).

अहं चेदं जगत्सर्वं शून्यव्योमसमं सदा ॥48॥
एवमेव चतुर्थोऽपि निश्चयो मोक्षसिद्धये ।

48–49 "I and this entire world are always like the void sky." Thus, even the fourth conviction (or determination) is only for the accomplishment of liberation.

एतेषां प्रथमः प्रोक्तः तृष्णया बन्धकृत् सदा ॥49॥
शुद्धतृष्णाः त्रयस्त्वन्ये जीवन्मुक्तविलासिनः ।

49–50. The first of these is said to be the maker of bondage (or the

cause of bondage) always, by means of desire. But in the other (three), the triple pure desires manifest the "liberated while living."

पूर्णां दृष्टि अवष्टभ्य ध्येयत्यागविलासिनीम् ॥50॥
जीवन्मुक्ततया स्वस्थो लोके विहर राघव।

50–51. Raama! Resting upon the full (or fulfilled) perception (or knowledge) which manifests the renunciation of the (object) to be contemplated (or conceived), move about (or sport) in the world happily (or abiding in your own Self) with the state of liberation while living.

नाभिनन्दति न द्वेष्टि न शोचति न काङ्क्षति ॥51॥
ईहितानीहितैः मुक्तः संसारे नावसीदति।

51–52. The liberated one does not sink down (or perish) in worldly existence by desires and displeasures. He does not rejoice, does not hate, does not grieve and does not desire (or expect).

अन्तः संत्यक्तसर्वाशो वीतरागो विवासनः ॥52॥
बहिः सर्वसमाचारो लोके विहर राघव।

52–53. Raaghava! (Raama!) Having renounced all expectations within (or in the mind), free from passion, and devoid of mental impressions, sport (or move about) in the world, having all (the necessary) conduct outwardly.

अयं बन्धुः अयं नेति गणना लघुचेतसाम् ॥53॥
उदारचरितानां तु त्रिलोकी बन्धुतां व्रजेत्।

53–54. "This is a kinsman; this one is not"—such a consideration is of the mean-minded. But, to those of noble conduct, the universe (consisting of the three worlds) attains to the state of kinsmen.

5. पुण्यपावनसंवादः—The Conversation of Punya and Paavana

अत्रैवोदाहरन्तीमं संवादं मुनिपुत्रयोः ॥54॥
आसीत् दीर्घतपा नाम महेन्द्रे ज्ञानवान् मुनिः।
पुत्रौ बभूवतुस्तस्य पुण्यपावननामकौ ॥55॥

54–55. In this very matter, they narrate this conversation between the two sons of a sage. There was a sage by name Deerghatapas possessed of (spiritual) knowledge in the Mahendra (mountain). Two sons were born to him by name Punya and Paavana.
Note: The names are suggestive. Deerghatapas means "one doing religious austerity of long duration." Punya is "virtue or a virtuous act." Paavana is "purifying".

मातापित्रोर्वियोगेऽसौ और्ध्वदैहिककर्मणि ।
पुण्य एव स्थितो व्यग्रः पावनो दुःखमाययौ ॥56॥

56. On the death of the parents, in the funeral rites, that Punya alone was intently occupied. Paavana became sorrowful.

पावनोऽर्धप्रबुद्धोऽभूत् ज्ञानवान् पुण्य एव हि ।
पावनं शोकसंतप्तं पुण्यो वचनमब्रवीत् ॥57॥

57. Because, Paavana was half-awakened. Punya alone was possessed of (spiritual) knowledge. Punya spoke these words to Paavana who was burnt (or afflicted) by grief.

"स्वामेव परमां आत्मपदवीं मोक्षनामिकाम् ।
स्वभावरूपामापन्ने किं पितर्यनुशोचसि ॥58॥

58. "Why do you mourn over (the death of) our father who has gone only to his own supreme position of the SELF, called liberation, which is of the nature of one's own Being?

मातापितृसहस्राणि समतीतानि ते पुरा ।
पुत्रबान्धववृन्दानि जन्तोः जन्मनि जन्मनि ॥59॥

59. "Thousands of your mothers and fathers have passed by, in former times; (and so) have multitudes of sons and kinsmen, in every birth (or incarnation) of a living being.

शोचनीया यदि स्नेहात् मातापितृसुतादयः ।
तर्ह्यतीताः न शोच्यन्ते कथमेते सहस्रशः ॥60॥

60. "If the mother, father, son and others are lamentable (or fit to be mourned) out of affection, then, how is it that these (relatives)

who have passed by in thousands are not mourned for?

सिंहवानरमातङ्गखरकाकादियोनिषु ।
पावन त्वं हि जातोऽसि पुरा शतसहस्रशः ॥61॥

61. "Paavana! Surely, you have been born formerly in the wombs of the lion, the monkey, the elephant, the ass, the crow and the like, by hundred thousands.

तत्रत्याः बन्धवो याताः तान् कथं नानुशोचसि ।

62. "The kindred beings born there (or in those incarnations) have gone away. How is it that you do not grieve for them?

भावाभावविनिर्मुक्तं जरामरणवर्जितम् ॥62॥
संस्मरात्मानमव्यग्रं मा त्वं मूढमतिर्भव ।"

62–63. "Think calmly of the Self which is liberated from existence and non-existence and is without old age and death. Do not be foolish."

एवं प्रबोधितः तेन तथा पुण्येन पावनः ॥63॥
उभावपि ततो जातौ ज्ञानविज्ञानपारगौ ।
एवमेव त्वया भाव्यं चिन्तारहितचेतसा ॥64॥

63–64. Thus Paavana was awakened (or taught) by that Punya in that manner. Then, both of them became profoundly learned in (or persons who have gone to the end of) spiritual knowledge anH realisation. Just so, it ought to be conceived by you with a mind free from thought (or anxiety).

इति श्रीवासिष्ठसंग्रहे जनकोपाख्यानं नाम एकादशः सर्गः ॥

Thus ends the Eleventh Chapter titled "The Story of Janaka" in the abridgement of Yogavaasishtha.

द्वादशः सर्गः — CHAPTER XII

बल्युपाख्यानम् — THE STORY OF BALI

1. बलेः निर्वेदः — THE DEJECTION OF BALI

वसिष्ठ उवाच — Vasishtha said:

चिन्तनेनैधते चिन्ता त्विन्धनेनेव पावकः ।
नश्यत्यचिन्तनेनैव विनेन्धनमिवानलः ॥ 1॥

1. Anxiety grows by thinking just as fire (grows) by fuel. It perishes by the absence of thinking just as fire without fuel.

विनिवारितसर्वार्थात् अपहस्तितबान्धवात् ।
न स्वधैर्यात् ऋते किंचित् अभ्युद्धरति संकटात् ॥ 2॥

2. Nothing whatever saves one from difficulty except one's courage, the keeping away of all desires (or objects) and the giving up of all relations.

वैराग्येण च शास्त्रेण महत्त्वादिगुणैरपि ।
यत्नेनापद्विघातार्थं स्वयमेवोन्नमेत् मनः ॥ 3॥

3. Let one raise his mind by himself alone, by effort, for the destruction of calamities, through passionlessness, (study of) scripture and virtues like (spiritual) strength.

पूर्णे मनसि संपूर्णं जगत् सर्वं सुधाद्रवैः ।
उपानद्गूढपादस्य ननु चर्मास्तृतैव भूः ॥ 4॥

4. When the mind is fulfilled (or contented), the whole world is filled with ambrosial fluids. To one whose feet are covered with shoes, the earth, indeed is covered only by leather.

वैराग्यात् पूर्णतां एति मनो नाशावशानुगम् ।
न तथा भाति पूर्णेन्दुः न पूर्णः क्षीरसागरः ॥ 5॥
न लक्ष्मीवदनं कान्तं स्पृहाहीनं यथा मनः ।

5–6. The mind, helplessly following destruction, attains to fullness on account of passionlessness. The full moon does not shine in that manner, the milk-ocean is not full (to that extent) and the face of Lakshmee (the Goddess of wealth) is not (so much) pleasing as the mind without desire.

अथवा बलिवत् बुद्धिभेदेन ज्ञानमाप्यताम् ।। 6।।
पाताले दानवो राजा विरोचनसुतो बलिः ।
दशकोटीस्तु वर्षाणां दैत्यराज्यं चकार ह ।। 7।।

6–7. Otherwise, like Bali, let knowledge be obtained through the disturbance of the intellect. In the nether world, the demon-king Bali, son of Virochana, indeed formed the kingdom of the demons for hundred million years.

अजस्रमतिभुक्तेषु त्रैलोक्योदारवृत्तिषु ।
अरुचिं प्राप्य भोगेषु चिन्तयामास चैकदा ।। 8।।

8. Having got aversion in enjoyments which were enjoyed in excess constantly and which were agreeably (or highly) thought of by the three worlds, once he reflected (as follows).

"किं वा भवति भुक्तेन किं नामेदं सुखावहम् ।
पुनरालिङ्ग्यते कान्ता पुनरेव च भुज्यते ।। 9।।
पुनः पुनः इदं कुर्वन् प्राज्ञः कस्मात् न लज्जते ।
कृतयाऽप्यनया नित्यं क्रियया कृतकार्यया ।।10।।

9–10. "What possibly happens by enjoyments? What is this that is called pleasant? Again and again a woman is embraced and enjoyed. Doing this repeatedly, why is a wise man not ashamed of this action which is continually performed though it has done its work?

Note: This candid statement refers to the most powerful of human urges completely enslaving even a wise man and making him oblivious of enduring values and the way to permanent happiness. In fact, libido has a twofold function—procreative and evolutionary. After carrying out the former function (coupled, of course, with the legitimate satisfaction of desires within the bounds of moral and

spiritual law) it should be sublimated and harnessed for higher purposes.

कोऽर्थः स्यात् तादृशो येन पुनः कर्म न विद्यते।

11. "What purpose (or affair) could there be, by which there is no (bondage of) action again?

2. पित्रा उपदेशः—The Instruction by the Father

आः स्मृतं यत् पुरा पृष्टो मया तातो विरोचनः ॥11॥

11. "Ah! That, which my father Virochana was asked formerly, has been remembered by me.

'पितः सकलदुःखानां सुखानां चापि सर्वशः।
यत्र सर्वे भ्रमाः शान्ताः कोऽसौ सीमान्त उच्यताम्' ॥12॥

12. "Father! Tell me, what is that boundary-line (or the utmost limit) of all pains and also pleasures on all sides, where all delusions (or confusions) are alleviated (or extinguished)?"

इत्युक्तो भगवान् प्राह 'सीमान्तोऽस्ति हि तादृशः।
यत्र पृथ्वी न नाकाशं सागरा न न चाद्रयः ॥13॥
न वनानि न तीर्थानि न नद्यो न सरांसि च।
सुमहान् एक एवास्ति तत्र राजा महाद्युतिः ॥14॥

13–14. Thus addressed, the revered one said: "Indeed, there is such a boundary (or limit) where there is no earth, no sky, no oceans, no mountains, no forests, no holy places, no rivers, and no lakes. There is only one king there, of great strength (or eminence) and great splendour (or dignity).

सर्वकृत् सर्वगः सर्वः स च तूष्णीं व्यवस्थितः।
तेन संकल्पितो मन्त्री सर्वतो मन्त्रणोन्मुखः ॥15॥
अघटं घटयत्याशु घटं विघटयत्यपि।
मोक्तुं किंचित् न शक्नोति न च जानाति किंचन ॥16॥

15–16. "All-doing, all-pervading and the All, he is settled silently.

As provided by him, (his) minister, intent on advising all round, brings about quickly what has not happened and removes what has occurred. He is not able to enjoy anything; nor does he know anything.

राजार्थं केवलं सर्वं करोत्यज्ञोऽपि सन् सदा ।
राजा केवलमेकान्ते स्वस्थ एवावतिष्ठति ॥17॥

17. "He does everything only for the sake of the king always, though remaining ignorant. The king remains alone in a lonely place quite at ease.

स तत्र बलवान् मन्त्री देवासुरगणैः सुत ।
न लक्षगुणितैर्वाऽपि सर्वैः आक्रम्यते मनाक् ॥18॥

18. "Son! There, that minister possessed of strength, is not conquered (or overcome) even a little by all the troops of demigods and demons collected by hundred-thousands.

प्रभुणैव तु जय्योऽयं युक्त्याऽऽयाति स वश्यताम् ।

19. "But, he is conquerable only by the Lord (or the King). He comes under control by an expedient.

देशनाम्ना मयोक्तस्ते मोक्षः सकलदुःखहा ॥19॥
राजा च भगवान् आत्मा मन्त्री प्राज्ञो मनो भवेत् ।
विषयान् प्रत्यनास्था स्यात् युक्तिर्हि मनसो जये ॥20॥

19-20. "Liberation, the destroyer of all pain (or sorrow), has been declared to you by the name "country" (or region) by me. The king is the Divine SELF. The wise minister is the mind. The means for the conquest of the mind would be indifference towards objects (of the senses).

चित्तस्य भागौ द्वौ भोगैः शास्त्रेणैकं प्रपूरयेत् ।
गुरुशुश्रूषया चैकं अव्युत्पन्नस्य सत्क्रमे ॥21॥

21. "Let one fill up two quarters of the mind, which is not proficient (or perfected) in proceeding towards Reality, with enjoyments, one

quarter with (reflection on) scripture and one quarter with service to (or desire to hear) the (spiritual) teacher.

किंचित् व्युत्पत्तियुक्तस्य भागं भोगैः प्रपूरयेत् ।
गुरुशुश्रूषया भागौ भागं शास्त्रार्थचिन्तया ॥22॥

22. "Let him fill up one quarter of the mind, which is endowed with a little proficiency (in proceeding towards Reality), with enjoyments, two quarters with service to (or desire to hear) the (spiritual) teacher and one quarter with reflection on the meaning of the scriptures.

व्युत्पत्ति अनुयातस्य द्वौ भागावपिचेतसः ।
पूरयेत् शास्त्रवैराग्यैः द्वौ ध्यानगुरुपूजया ॥23॥

23. "Let him fill up even two quarters of the mind which has gone after proficiency (in the path to Reality) by (reflection on) scriptures and passionlessness and (the other) two quarters with meditation and worship of the Guru (or spiritual teacher).

प्रज्ञया च विचारेण समं आत्मावलोकनम् ।
तृष्णासंत्यागमेवापि सदा तीव्रं समाहरेत् ॥24॥

24. "By discernment together with reflection (or inquiry), let him intensely collect the perception (or awareness) of the SELF and also the renunciation of desires, always."

इति मे कथितं पूर्वं दिष्ट्याऽद्य संस्मृतं मया ।
दिष्ट्या बोधोऽपि मे जातः जाता भोगेषु चारतिः ॥25॥
दिष्ट्या शमसुखं स्वच्छं विशाम्यमृतशीतलम् ।"

25–26. "Thus, what was narrated to me formerly has been remembered by me today by destiny (or good fortune); also, knowledge is born to me by good fortune; and dissatisfaction for enjoyments has arisen. By good fortune I enter into (or come into the possession of) the pure joy of tranquillity, cool like nectar."

3. शुक्रेण उपदेशः—The Instruction by Sukra

"कोऽहं तावत् अयं किं स्यात् आत्मेत्यात्मावलोकिनम् ॥26॥

पृच्छामि भार्गवं शुक्रं" इति ध्यानात् तमागतम् ।
भार्गवं पूजयामास पादाभिवन्दनादिना ॥27॥

26–27. "Who am I really? What could be this Self?—thus shall I ask Sukra, the son of Bhrgu and the seer of the Self." From such contemplation, he worshipped Sukra who had come (there) by saluting his feet and the like.

ततः तत्र समासीनं गुरुं पप्रच्छ दैत्यराट् ।
"गुरो कोऽहं किमेते वा लोका इति वद प्रभो" ॥28॥

28. Then, the king of the demons (Bali) asked the preceptor (Sukra) who was sitting there. "Teacher! Who am I? And what are these worlds? Lord! Tell me this."

शुक्र उवाच Sukra said:
बहुनाऽत्र किमुक्तेन सारं संक्षेपतः शृणु ।
चित् त्वं चिदहमेते च लोकाः चिदिति संग्रहः ॥29॥

29. "What is the use of telling much in this matter? Hear the essence briefly. You are pure Intelligence (or Consciousness). I am pure consciousness. These worlds are also pure consciousness. Thus is the summary of Truth.

इति निश्चयमादाय विलोकय धियेद्धया ।
स्वयमेवात्मनाऽऽत्मानं अनन्तपदमाप्स्यसि ॥30॥

30. "Taking hold of such conviction, perceive the Self (or Being-Consciousness) by the self (or the inner instrument of perception) in your own person, with a shining (or clear) intellect. You will attain to the eternal (or infinite) abode (or state)."

एवमुक्त्वा गते शुक्रे सर्वं चिन्मात्रमेव हि ।
इति भावनया ध्यायन् प्रशान्तकलनागणः ॥31॥
ध्यातृध्येयध्यानहीनो निर्मनाः शान्तवासनः ।
बभूवावातदीपाभो बलिः प्राप्तमहापदः ॥32॥

31–32. When Sukra departed having said thus, Bali, meditating with the conception that everything is indeed pure consciousness

only, with the multitude of comprehending (thoughts) subdued (or calmed), bereft of the (triple states of) meditator, meditated and meditation, devoid of the (thinking) mind, with his mental impressions extinguished and with the great abode (or state) (of pure Being-Consciousness) obtained, was shining like a lamp in a windless place.

निर्विकल्पसमाधाने चिरं स्थित्वा समुत्थितः ।
राजकार्याणि सर्वाणि संव्यधात् स यथाक्रमम् ॥33॥

33. Having remained for a long time in deep meditation (on the SELF or Being-Consciousness) without the distinction of the knower, the known and the knowledge and having risen (therefrom), he performed all the duties of a king in due order (or properly).

आपदं संपदं चैव समदृष्ट्यैव पश्यति ।
नास्तमेति न वोदेति तत्प्रज्ञा सुखदुःखयोः ॥34॥

34. He sees only with equal vision, misfortune and good fortune. His understanding (or intellect) neither rises nor falls in pleasure and pain.

येषु येषु प्रदेशेषु मनो मज्जति बालवत् ।
तेभ्यः तेभ्यः समुद्धृत्य तद्धि तत्त्वे नियोजयेत् ॥35॥

35. Whatever places (or regions) the mind sinks into, like a boy, let one attach it to Truth (or Reality), having lifted it up from such places.

एवं अभ्यस्यताऽभ्यासं मनोमत्तमतङ्गजम् ।
निबध्य सर्वभावेन परं श्रेयोऽधिगम्यते ॥36॥

36. Thus, supreme good is obtained by one practising (spiritual) discipline, restraining the mind that is like a mad elephant, in every manner (or with all the heart).

इति श्रीवासिष्ठसंग्रहे बल्युपाख्यानं नाम द्वादशः सर्गः ।

Thus ends the Twelfth Chapter titled "The Story of Bali" in the abridgement of Yogavaasishtha.

त्रयोदशः सर्गः—CHAPTER XIII

प्रह्लादोपाख्यानम् —THE STORY OF PRAHLAADA

1. हरितोषणम्—THE SATISFACTION OF GOD HARI

वसिष्ठ उवाच—Vasishtha said:

अथेमं परमं राम विज्ञानाधिगमे क्रमम्।
शृणु दैत्येश्वरः सिद्धः प्रह्लादः स्वात्मना यथा॥ 1॥

1. Raama! Hear now this, the most excellent manner of acquistion of (spiritual) knowledge, as Prahlaada the king of the demons achieved by himself.

प्रह्लादोऽचिन्तयद् दृष्ट्वा दानवान् हरिणा हतान्।
"हरेः आक्रमणे नूनं हरिरेव हि साधनम्॥ 2॥
तमेव शरणं यायां" इति निश्चित्य माधवम्।
मनसा पूजयामास संभारभरभारिणा॥ 3॥

2–3. Prahlaada having witnessed the demons killed by (God) Hari, reflected (as follows): "In approaching (or overcoming) Hari, certainly, only Hari is the means. Let me go to him for refuge." Thus having determined, he worshipped Maadhava (or God Hari) mentally, by a heavy collection of requisites.

रत्नौघपात्रपटलैः चन्दनादिविलेपनैः।
धूपैः दीपैः पवित्रैश्च नानाविभवभूषणैः॥ 4॥

4. (He worshipped mentally) by a multitude of gems and heaps of vessels, by unguents, such as sandal, by pure incenses, by (waving of) lights and by ornaments of various excellences.

अथ तस्मिन् पुरे दैत्याः ततः प्रभृति वैष्णवाः।
सर्व एवाभवन् भक्त्या राजा ह्याचारकारणम्॥ 5॥

5. Then, all demons in that city, thence-forward, became worshippers of Vishnu only, with devotion. For, it is the king who is the cause of the conduct (of his subjects).

Note: Hari, Maadhava and Vishnu are the names of God as protector or sustainer in the Hindu Trinity.

श्रुत्वैतत् विस्मिता देवाः पप्रच्छुः भोगिशायिनम् ।
"किमेतत् भगवन् दैत्याः विरुद्धाः त्वां उपासते ।। 6।।
वराको दानवो हीनजातिः भक्तिः क्व वैष्णवी" ।

6–7. Having heard this, the astonished demi-gods asked (Vishnu) reclining on the snake (bed): "Lord! Why is this that the hostile demons worship you? The wretched demon is of a low birth. Where is the devotion of Vishnu?"

श्रीभगवानुवाच—The Blessed Lord said:
"विबुधाः मा विषण्णाः स्त प्रह्लादो भक्तिमान् इति ।। 7।।
पाश्चात्यं जन्म तस्येदं मोक्षार्होऽसौ अरिंदमः ।
गुणवान् निर्गुणो जातः इत्यनर्थक्रमं विदुः ।। 8।।
निर्गुणो गुणवान् जातः इत्याहुः सिद्धिदं क्रमम्" ।

7–9. "Wise ones! Let you not be dejected that Prahlaada is devout. This is his final birth (or incarnation). That subduer of enemies is worthy of liberation. A virtuous person has become bad—they know this as an evil course. A person devoid of good qualities has become virtuous—they call this a fulfilling (or emancipating) course.

प्रह्लादं प्रति गीर्वाणाः ततः स्निग्धत्वं आययुः ।। 9।।

9. Then, the demi-gods attained to friendliness towards Prahlaada.

मनसा कर्मणा वाचा प्रह्लादो भक्तिमानपि ।
त्यक्तभोगादिकलनः विश्रान्ति अनुपागतः ।।10।।

10. Though Prahlaada was devout in thought, deed and word and was one who had given up seizing enjoyments and the like, he did not obtain tranquillity.

तां स्थितिं तु हरिः ज्ञात्वा तस्य पूजागृहं ययौ ।
विज्ञाय पूजया देवं संपूज्य द्विगुणेद्धया ।।11।।
प्रह्लादः परमप्रीतो गिरा तुष्टाव पुष्टया ।

11–12. Hari (or Lord Vishnu), having indeed known that state (or condition) went to his house of worship. Having known the God (Hari) by his worship and having adored him with twofold refulgence (or ardour), Prahlaada, extremely delighted, praised him by rich words (or adoration).

श्रीभगवानुवाच—The Blessed Lord said:
वरं गृहाण ते भूयोजन्मदुःखोपशान्तये ॥12॥

12. Take (this) boon for the cessation of your numerous births and misery.

प्रह्लाद उवाच—Prahlaada said:
यद् उदारतमं वेत्सि तदेवादिश मे विभो।

13. Lord! Point out to me only that which you consider as most exalted.

श्रीभगवानुवाच—The Blessed Lord said:
सर्वसंभ्रमसंशान्त्यै परमाय फलाय च ॥13॥
ब्रह्मविश्रान्तिपर्यन्तो विचारोऽस्तु तवानघ।

13–14. Sinless one! For the complete alleviation of all confusion (or error) and for the highest good, let there be reflection (or inquiry) in you extending upto repose (or tranquillity) in Brahman (or the Supreme Spirit).

2. आत्मविचारणम्—The Inquiry into the Self

इत्युक्त्वाऽन्तर्हिते देवे समाप्यार्चां यथाक्रमम् ॥14॥
उपविश्याथ दैत्येन्द्रोऽकरोदात्मविचारणम्।

14–15. Having said thus, when the Lord disappeared, the demon-king (Bali), completing his worship in due order and having sat down, carried out an investigation into (the nature of) the Self.

"जगत् तावत् इदं नाहं बाह्यं तत् जडमेव हि ॥15॥
नाहं देहो जडो नाश्यः पवनेनैव विस्फुरन्।

15–16. As for the world, I am not this. It is external and is indeed

quite senseless. I am not the body which (by itself) is senseless and destructible, moving about only by the breath (or the vital energy).

जडया कर्णशष्कुल्या कल्प्यमानः क्षणक्षयी ॥16॥
शून्याकृतिः शून्यभवः शब्दो नाहं अचेतनः ।

16–17. I am not the inanimate sound which is brought about by the senseless auditory passage, decaying in a moment, of the form of void and originating in void.

त्वचा क्षणविनाशिन्या प्राप्योऽप्राप्योऽयमन्यथा ॥17॥
चित्प्रसादोपलब्धात्मा स्पर्शो नाहं अचेतनः ।

17–18. I am not the touch which is not conscious, which is attainable (and is also not attainable otherwise) by the skin perishing in a moment and which is of the nature (of the experience) obtained by the brightness (or clearness) of intelligence (or the conscious mind).

दृश्यदर्शनयोः लीनं क्षयिक्षणविनाशिनोः ॥18॥
केवले द्रष्टरि क्षीणं रूपं नाहं अचेतनम् ।

18–19. I am not the form which is not conscious, which is resting on the "seen" and the "seeing" that are decaying and perishable in a moment, and which is lost (or destroyed) in the mere (or isolated) "seer".

लब्धात्मा जिह्वया तुच्छो लोलक्षणिकसत्तया ॥19॥
स्वल्पस्पन्दो द्रव्यनिष्ठो रसो नाहं अचेतनः ।

19–20. I am not the taste which is not conscious, which has obtained its character through the tongue, which is trifling (or insignificant), due to its changing and momentary existence, which is of very little (or brief) movement and which depends on (the relevant) substance.

नासयाऽप्यन्धजडया क्षयिणा परिकल्पितः ॥20॥
पेलवोऽनियताकारो गन्धो नाहं अचेतनः ।

20–21. I am not the smell which is not conscious, which is determined by the perishable nose that is utterly senseless, and which is of slender and indefinite identity.

निर्ममोऽमननः शान्तो गतपञ्चेन्द्रियभ्रमः ॥21॥
शुद्धचेतन एवाहं कलाकलनवर्जितः ।
चेत्यवर्जितचिन्मात्रं अहमेषोऽवभासकः ॥22॥
सबाह्याभ्यन्तरव्यापी निष्कलामलसन्मयः ।
आः इदानीं स्मृतं सत्यं एतत् तत् अखिलं मया ॥23॥

21–23. I am free from the sense of "mine" (i.e., free from connection with the outer world) free from thinking and calm, with the whirling (or confusion) of the five senses gone. I am only pure consciousness without parts and reckoning. I am this luminous (perception) which is just pure consciousness without (objects) to be cognised. I pervade inside and outside, full of Being (or Existence), pure and undivided. Ah! This very truth has been remembered by me now in full.

निर्विकल्पचिदाभासः एष आत्माऽस्मि सर्वगः ।
मयैव चेतनेनेमे सर्वे घटपटादयः ॥24॥
सूर्यान्ता अवभासन्ते दीपेनोत्तमतेजसा ।
मयैवैताः स्फुरन्तीह विचित्रेन्द्रियवृत्तयः ॥25॥
तेजसाऽन्तः प्रकाशेन यथाऽग्निकणपङ्क्तयः ।

24–26. I am this all-pervading Self, the light of undifferentiated consciousness. It is only on account of me, the conscious being, the light, the excellent lustre, that all these things, from pots, garments and the like to the sun, shine forth (or become manifest). (This is a symbolic way of referring to all things in the visible universe). It is only on account of me that these varied functions of the senses spring forth here, just as series of sparks of fire issue forth by the inner light and heat (of fire).

सर्वभावान्तरस्थाय चेत्यमुक्तचिदात्मने ॥26॥
प्रत्यक्चेतनरूपाय मह्यमेव नमो नमः ।
स्वयमेवोदितं स्वस्थं नमामि स्ववशं स्वयम् ॥27॥

26–27. Repeated salutations to my own Self who is inherent in all states of being, who is of the nature of pure consciousness liberated from things to be cognised and who is of the form of the inner life-principle (the soul or individualised consciousness). I bow to (*the*

Self) who has risen only by himself, who is self-abiding, independent and is my own self.

तिष्ठन्नपि हि नासीनो गच्छन्नपि न गच्छति।
शान्तोऽपि व्यवहारस्थः कुर्वन्नपि न लिप्यते ॥28॥

28. Though staying, he is not staying; though moving, he does not move. Though quiet, he occupies himself with action and though acting, he is not stained.

एष एव सदाऽन्वेष्यः स्तुत्यो ध्यातव्य एव च।
जरामरणसंमोहात् अनेनोत्तीर्य गम्यते ॥29॥

29. This (Self) alone is fit to be sought for, lauded and also meditated upon. By this, one crosses over the bewilderment of old age and death.

न मे भोगस्थितौ वाञ्छा न मे भोगविवर्जने।
यत् आयाति तत् आयातु यत् प्रयाति प्रयातु तत् ॥30॥

30. To me, there is no desire for the continuance of enjoyments; nor for the abandoning of enjoyments. Whatever comes, let it come. Whatever departs let it go.

मनसा मनसिच्छिन्ने निरहङ्कारतां गते।
भावेन गलिते भावे स्वस्थः तिष्ठामि केवलः ॥31॥

31. When the mind is destroyed by the mind and has arrived at the state devoid of egotism, and when thought has dropped down (or vanished) through thought, I remain self-abiding and alone.

जय सर्वागमातीत जय सर्वागमास्पद।
जय भाव जयाभाव जय शान्तिपरायण" ॥32॥

32. Victory to him who is beyond all scriptures. Victory to him who is the abode of all scriptures. Victory to Being (or Existence). Victory to Non-being (or Non-existence). Victory to him who is absorbed in tranquillity."

इति मत्वा समाधौ सः निर्विकल्पे चिरं स्थितः।

33. Thus having reflected he remained for a long time in Nirvikalpa Samaadhi (or the yogic state of absorption in absolute consciousness).

3. हरिणा प्रबोधनम्—The Awakening by Hari

एवं तस्मिंस्तु विश्रान्ते हरिः एवं व्यचिन्तयत् ॥33॥

33. When he was thus tranquil, Hari (the God Vishnu) reflected thus.

"दैत्यराजे शमं याते शत्रुहीनाः सुराः ध्रुवम् ।
शममेत्य गमिष्यन्ति मोक्षाख्यं पदमुत्तमम् ॥34॥

34. "When the demon-king goes to the state of tranquillity, the demi-gods without enemies, will surely go to the highest abode called Moksha (or Liberation), having attained to quietude.

देवाभावेऽफलाः स्युर्हि भुवि यज्ञतपःक्रियाः ।
क्रियास्वथोपशान्तासु भूलोकोऽप्यस्तमेष्यति ॥35॥

35. In the absence of the demi-gods, religious sacrifices and austerities will indeed become fruitless (or unproductive). When (such) rituals are diminished (or extinguished), even the earth will come to an end.

असंसारप्रसङ्गोऽथ तस्य नाशे भविष्यति ।
नेह श्रेयोऽनुपश्यामि जगत्येवं शमं गते" ॥36॥

36. Then, there will be the contingency of the absence of worldly life, in its (or the earth's) destruction. When the world is thus extinguished, I do not see in prospect, any good here."

इति संचिन्त्य दैत्येन्द्रं पाञ्चजन्यरवेण सः ।
प्रबोध्य तमुवाचेदं 'साधो स्मर निजाकृतिम् ॥37॥

37. Thus having thought, he (the God Vishnu), waking up the demon-king with the sound of his (divine conch) Paanchajanya, told him this: "Virtuous one! Remember your innate form (or character).

जीवन्मुक्तेन भवता राज्य एव हि तिष्ठता।
क्षेपणीया गतोद्वेगं आकल्पान्तं इयं तनुः ॥38॥

38. By you, who are liberated while living, and indeed remaining only in your kingdom, this body is fit to be cast upto the end of the world without anxiety.

कृशोऽतिदुःखी मूढोऽहं इति चान्याश्च भावनाः।
मतिं यस्यावलुम्पन्ति मरणं तस्य राजते ॥39॥

39. "I am weak (or insignificant), extremely distressed and perplexed (or foolish); to him, whose mind, these and (such) other thoughts devour (or crush), death appears splendid.

यस्य नाहंकृतो भावः बुद्धिः यस्य न लिप्यते।
यः समः सर्वभूतेषु जीवितं तस्य शोभते ॥40॥

40. His life is splendid, to whom there is no egotistic conception, whose intellect is not tainted and who is equal towards all beings.

आशापाशनिबद्धोऽन्तः इतश्चेतश्च नीयते।
यो विलोलमनोवृत्त्या मरणं तस्य राजते ॥41॥

41. To him, whose inner self is bound by hopes and snares (of attachment) and who is led (or directed) here and there on account of unsteady (or disordered) thoughts, death appears splendid.

योऽन्तःशीतलया बुद्ध्या रागद्वेषविमुक्तया।
साक्षिवत् पश्यतीदं हि जीवितं तस्य शोभते ॥42॥

42. His life is splendid, who indeed sees this (visible universe) like a witness with an intellect which is cool within and liberated from passion and hate.

तदुत्तिष्ठासुराधीश सिंहासनं उपाश्रय।
यावत् मेरुः धरा यावत् यावत् चन्द्रार्कमण्डलम् ॥43॥

43. Therefore, get up, King of demons! Resort to your throne. As long as (the mountain) Meru (exists), as long as the earth (survives) and as long as the spheres of the Moon and the Sun (exist)

अखण्डितगुणश्लाघी तावत् राजा भवानघ ।
इत्युक्त्वा पुण्डरीकाक्षः तत्रैवान्तर्धिमाययौ ॥44॥

44. Sinless one! So long do you remain a king as to be proud of (your) everlasting (or unbroken) virtues." Having said thus, the lotus-eyed (Vishnu) disappeared there itself.

श्रीराम उवाच—Sree Raama said:

कथं प्रबुद्धं भगवन् प्रह्लादस्य महात्मनः ।
परे पदे दृढं लीनं पाञ्चजन्यस्वनैः मनः ॥45॥

45. Revered one! How was the mind of the high-souled (or noble) Prahlaada which was firmly absorbed in the highest abode, awakened by the sounds of Paanchajanya, (the divine conch)?

वसिष्ठ उवाच—Vasishtha said:

भृष्टबीजोपमा भूयोजन्माङ्कुरविवर्जिता ।
हृदि जीवद्विमुक्तानां शुद्धा वसति वासना ॥46॥

46. In the heart of the "liberated while living", there dwells that pure mental impression which resembles the roasted seed and is destitute of the sprout of numerous births.

अपि वर्षसहस्रान्ते तयैवान्तरवस्थया ।
सति देहे प्रबुध्यन्ते कुतोऽप्युच्छूनया शनैः ॥47॥

47. Wherefore, even at the end of a thousand years, when the body exists, they wake up slowly, even with that lofty inner state.

इति श्रीवासिष्ठसंग्रहे प्रह्लादोपाख्यानं नाम त्रयोदशः सर्गः ॥

Thus ends the Thirteenth Chapter titled "The Story of Prahlaada" in the abridgement of Yogavaasishtha.

चतुर्दशः सर्गः—CHAPTER XIV

गाध्युपाख्यानम्—THE STORY OF GAADHI

1. स्वस्य श्वपचत्वादिदर्शनम्—SEEING HIMSELF AS ONE OF A DEGRADED CASTE (OR DOG-FEEDER)

वसिष्ठ उवाच—Vasishtha said:

जगन्मायाप्रपञ्चस्य वैचित्र्यप्रतिपत्तये ।
इतिहासमिमं वक्ष्ये शृणुष्वावहितोऽनघ ॥ 1॥

1. For the perception of the variety (or strangeness) of the display of worldly illusion, I shall relate this legend. Sinless one! Hear attentively.

कोसलेषु द्विजः कश्चित् गुणी गाधिः इति श्रुतः ।
आकण्ठं अम्बुनिर्मग्नः तपश्चक्रे ततो हरिः ॥ 2॥
आगत्योचे 'द्विजोत्तिष्ठ गृहाणाभिमतं वरम्' ।

2–3. There was a certain Braahmana in the Kosala country who was virtuous and known as Gaadhi. He did religious austerity immersed in water upto the neck. Then, Hari (or God Vishnu) coming near him, said: "Braahmana! Get up. Receive the desired boon".

गाधिरुवाच—Gaadhi said:

त्वया सृष्टां इमां मायां भगवन् पारमात्मिकीम् ॥ 3॥
द्रष्टुमिच्छामि संसारनाम्नीं आश्चर्यकारिणीम् ।

3–4. Lord! I desire to see this illusory power of the Supreme Spirit, created by you, which is called worldly existence and which causes wonder.

'इमां द्रक्ष्यसि मायां त्वं' इत्युक्त्वाऽन्तर्दधे हरिः ॥ 4॥

4. "You will see this illusory power"—thus having said, Hari (or the God Vishnu) disappeared.

स्नानार्थं एकदा गाधिः ममज्जान्तर्जलं तदा ।

अपश्यत् मृतमात्मानं स्वगृहे बन्धुभिः वृतम् ॥ 5॥

5. Once, Gaadhi dipped under water for the purpose of bathing. Then, he saw himself dead in his house, surrounded by kinsmen.

ततो नीत्वा श्मशानं ते चक्रुस्तं भस्मसात् शवम् ।
अथापश्यदसौ भूयो हूणग्रामनिवासिनाम् ॥ 6॥
श्वपचानां गृहे जातं आत्मानं कान्तया युतम् ।

6–7. Thereafter, they (the kinsmen), having carried that corpse to the cremation ground, reduced it to ashes. Then, he saw himself again as born in the house of outcastes, dwelling in the village of the Hoona-s (or barbarians) and endowed with a wife.

ततो जरठतां यातं मृत्युना हृतबान्धवम् ॥ 7॥

7. Then, (he saw himself) as having become old, with his relations taken away by death.

ततः शोकपरीतात्मा निजं देशं विहाय सः ।
नगरं प्राप्य कीराणां राजमार्गे स्थितः तदा ॥ 8॥

8. Thereafter, with his mind encompassed by grief, having left his country and reached the city of the Keera-s (or the country of Kashmir), he stood on the royal highway. Then—

मृते राजनि राजार्थं विहरन्तं इतस्ततः ।
हस्तिनं स ददर्शाथ करेणादाय तं गजः ॥ 9॥
स्कन्धे न्यवेशयत् मोदात् नेदुः दुन्दुभयस्तदा ।
एवं गवलनाम्नाऽसौ कीरराजो बभूव ह ॥10॥

9–10. (Then), he saw an elphant going about here and there for the sake of (finding) a king, when the king (of that country) was dead. Thereafter, that elephant, having taken hold of him with its trunk, seated him on its body with delight. Then, kettle-drums sounded. Thus, he verily became the king of the Keera-s by name Gavala.

अष्टौ वर्षाणि राज्यं सः चकार मन्त्रिपूजितः ।

11. He ruled the country for eight years, respected by the ministers.

यदृच्छयैकदा तं तु निर्गतं त्यक्तभूषणम् ।।11।।
आलक्ष्य श्वपचः कश्चित् प्रोचे च 'चिरबान्धव।
दर्शनेन तवाद्याहं परां निर्वृतिमागतः' ।।12।।

11–12. Once, a certain outcaste, having beheld him by chance, come out with his ornaments abandoned, addressed him: "Old relative! I have attained the greatest satisfaction by your sight today."

श्रुत्वेदं मन्त्रिणः सर्वे वातायनगताः स्त्रियः।
श्वपचोऽयं महीपालः इति निश्चित्य दुःखिताः ।।13।।

13. Having heard this, all the ministers and the women who were at the windows were distressed, having concluded: "this king is an outcaste."

ततः प्रभृति नास्प्राक्षुः तिष्ठन्तं तं शवं यथा।
अथ सर्वे 'वयं दीर्घकालं श्वपचदूषिताः ।।14।।
प्रायश्चित्तैः न शुद्ध्यामः प्रविशामो हुताशनम्'।
इति निर्णीय सर्वेऽग्नि विविशुः सह बन्धुभिः ।।15।।

14–15. Thenceforward, they did not touch him, the living (king), as if he were a corpse. Then all of them, having determined—"We have been defiled for a long time by the outcaste. We shall not become pure by expiatory acts. Let us enter into the fire."—entered into the fire along with their relatives.

राजा मत्वा 'मदर्थं हि देशेऽनर्थोऽयमागतः'।
इति वह्नौ अनुद्वेगं आजुहाव निजं वपुः ।।16।।

16. The king, having thought—"It is indeed on account of me, that this calamity has occurred in this country."—sacrificed his body in the fire without trembling (or fear).

अत्रान्तरेऽनलक्षुब्धो गाधिः मोहात् अबुध्यत।
'कोऽहं किमिव पश्यामि किं अकार्षं अहं किल' ।।17।।
एवं विचारयंश्चित्रं उदस्थात् उदकान्तरात्।

17–18. In the meanwhile, Gaadhi, disturbed by the fire, woke up from his delusion. "Who am I? What possibly do I see? What indeed did I do?"—thus thinking variously, he got up from under the water.

2. मिथ्यादृष्टस्य सत्यता—THE REALITY OF WHAT WAS SEEN FALSELY

'चेतो भ्रमत्यनन्तासु भ्रान्तिदृष्टिषु देहिनाम् ॥18॥
इति मत्वा स्थिते तस्मिन् आजगाम प्रियोऽतिथिः ।
क्रमात् शयनमासाद्य गाधिः पप्रच्छ तं द्विजम् ॥19॥

18–19. "The mind of the embodied ones (or living beings) wanders about in endless delusive perceptions (or notions)"—thus having reflected, when he stood there, a welcome (or dear) guest arrived. Gradually, seating him on a couch, Gaadhi asked that Braahmana (as follows):

'किं ब्रह्मन् संकृशाङ्गस्त्वं किमिति श्रमवानसि' ।

20. "Braahmana! Why are you weak-bodied? Why, indeed,–are you weary?"

अतिथिरुवाच—The Guest said:
"कीरेषु न्यवसं मासं तत्रैषा हि कथा श्रुता ॥20॥

20. "I lived in the land of the Keera-s for a month and there, this story was heard—

'इहाभूत् श्वपचो राजा वर्षाण्यष्टौ द्विजोत्तम ।
स एवान्ते परिज्ञातः प्रविष्टो ज्वलनं जवात् ॥21॥
तथा द्विजशतानीह प्रविष्टानि हुताशनम्' ।

21–22. 'Excellent Braahmana! Here, an outcaste was the king for eight years. He was just found out (or recognised) at the end (and) entered into fire in haste. So also, two hundred Braahmana-s entered into the fire.'

इति श्रुत्वा ततो गत्वा प्रायश्चित्तं विधाय च ॥22॥
क्रमात् चान्द्रायणस्यान्ते पारणार्थं इहागतः ।

श्रान्तोऽहं उपवासेन नान्यदस्ति हि कारणम्" ॥23॥

22–23. Thus having heard and then departed and having performed expiation (of the sin) in (the proper) manner, I have come here for the conclusion of the fast at the end of the Chaandraayana vow."
I am weary with fasting. Surely, there is no other reason (for my weakness).

Note: Chaandraayana is an expiatory penance involving fasting regulated by the moon's waxing and waning.

इति तेनोदितं श्रुत्वा विस्मयाविष्टमानसः ।
गाधिश्च चिन्तयामास 'मद्वृत्तान्तोऽयमीदृशः' ॥24॥

24. Thus having heard what was told by him, Gaadhi, with his mind overcome by wonder, thought: 'This, my history, is such.'

अथ निर्गत्य स द्रष्टुं हूणमण्डलमागतः ।
तत्र दृष्ट्वा यथापूर्वं निजं श्वपचमन्दिरम् ॥25॥
कीरमण्डलमासाद्य स्वानुभूतानि दृष्टवान् ।

25–26. Then, having gone out, he came to see the region of the Hoona-s. There, having seen his own house of the outcaste as before and having reached the territory of the Keera-s he saw the things experienced by him.

विस्मयोत्कम्पितशिराः धातुश्चेष्टां परामृशन् ॥26॥
भूयो गाधिः तपश्चक्रे तीव्रं शैलस्य कन्दरे ।
आगत्य च तपःप्रीतः ऊचे चक्रगदाधरः ॥27॥

26–27. With his head trembling with astonishment and reflecting on the deed of God Vishnu, Gaadhi again performed penance intensely in the cave of a mountain. The bearer of the discus and the mace (or God Vishnu) satisfied with the penance (of Gaadhi) and having come near him spoke (as follows):

'मम माया त्वया दृष्टा किमन्यत् अभिवाञ्छसि' ।
गाधिरुवाच
'तस्या मर्म न जानामि भ्रमः सत्योऽभवत् कथम्' ॥28॥

28. "My illusion has been seen by you. What else do you wish for?"
Gaadhi said:
'I do not comprehend its secret. How did a delusion become real?'

3. भगवदुपदेशः—The Teaching of the Lord

श्रीभगवानुवाच—The Blessed Lord said:
चित्तस्थं हि पृथिव्यादि न बहिस्थं कदाचन।
स्वप्नभ्रमपदार्थेषु सर्वैरेवानुभूयते ॥29॥

29. The earth and the like (or the physical elements) are only in the mind and never at any time exist separately. They are experienced just by everybody in the delusive objects of a dream.

यत्रानन्तजगज्जालं संस्थितं तेन चेतसा।
दर्शितं श्वपचत्वं चेत् तदाऽत्र विस्मयः कुतः ॥30॥

30. If, by that mind, where the endless illusion of the world is situated, the state of an outcaste has been displayed, then, whence is the astonishment in this matter?

यथा श्वपचता दृष्टा प्रतिभासवशात् त्वया।
तथैवातिथिमायातं दृष्टवानसि संभ्रमे ॥31॥

31. As the state of being an outcaste was perceived by you through the influence of illusion, so also, you have seen the guest who had arrived, in that delusion.

तथा हूणस्थलं प्राप्य दृष्टोऽसि प्राक्तनं गृहम्।
तथा कीरेषु राजत्वं दृष्टवान् प्रतिबिम्बितम् ॥32॥

32. Thus, you have seen the former residence, having reached the place of the Hoona-s; so have you seen the kingship of the Keera-s reflected (in the mind that caused the delusion).

कदाचित् प्रतिभैकैव बहूनामपि जायते।
तेनैव संनिवेशेन श्वपचोऽप्यभवत् पुरा ॥33॥

33. At sometime or other, the One Light (of consciousness) alone is born as that of the many. Only by its deep entrance (or proximity), the outcaste also came into existence formerly.

स कीरनृपतिः भूत्वा प्रविवेशानलं ततः ।
तवाभूत् केवलं चित्ते स्वसंबन्धितया हि तत् ॥34॥

34. Having become the king of the Keera-s, he then entered into the fire. That indeed happened solely in your mind due to self-relatedness.

ज्ञानस्यापरिपूर्णत्वात् न शक्नोषि मनोभ्रमम् ।
विनिवारयितुं तेन तेनैवाक्रम्यसे क्षणात् ॥35॥

35. Due to the lack of fullness of Knowledge you are not able to ward off the mental delusion. On account of that, you are overcome in a moment by that very delusion.

तपः कुरु त्वमुत्थाय ततो ज्ञानमवाप्स्यसि ।
इत्युक्तः त्यक्तसंकल्पः गाधिः तत्राकरोत् तपः ॥36॥
आत्मचिन्तनरूपं च मनोभ्रमनिवृत्तये ।
दशवर्षाणि तेनासौ आत्मज्ञानं अवाप्तवान् ॥37॥
जीवन्मुक्तपदं प्राप्य वीतशोको बभूव च ।

36–38. Having risen, you perform penance (for spiritual enlightenment). Then you will gain Knowledge." Thus told, Gaa<u>d</u>hi, with his wishes (or imaginations) given up, did penance there for ten years in the form of reflection on the Self, for the cessation of mental delusion. By that (penance), he obtained knowledge of the Self and attained to the state of liberation while living. He became free from sorrow.

एवं एषाऽतिवितता दुर्ज्ञाना रघुनन्दन ॥38॥
परमात्माश्रया माया महामोहकरी सदा ।
चित्ताक्रमणमात्रात्तु परमात् औषधात् ऋते ॥39॥
प्रयत्नेनापि संसारमहारोगो न शाम्यति ।

38–40. Raghunan<u>d</u>ana! (or Raama!) Thus, is this incomprehen-

sible illusion, depending on the Supreme Self, spread out exceedingly, causing great delusion always. The great disease of worldly existence is indeed not extinguished even by continued effort, without the most excellent medicine of the mere overcoming of the mind.

वर्तमानं क्रमायातं भजत् बाह्यधिया क्षणम् ॥40॥
अभजत् भावि भूतं च याति चित्तं अचित्तताम् ।

40–41. Accepting the present that has arrived in regular course, for the moment, with the externalised intellect and not accepting (or entertaining) the future and the past, the mind is reduced to the state free from thoughts.

चेतनं चित्तरिक्तं हि प्रत्यक्चेतनमुच्यते ॥41॥
निर्मनस्कस्वभावात्तु न तत्र कलनामलः ।

41–42. The conscious mind emptied (or devoid) of thoughts is indeed called the inner intelligent principle (or the individual soul). Because of its inherent nature being free from the thinking mind, there is no taint of thought (or seizing of objects) there.

मलं संवेद्यमुत्सृज्य मनो निर्मलयन् परम् ॥42॥
आशापाशान् अलं छित्वा संविन्मात्रपरो भव ।
तदैव क्षीयते मोहः संसारभ्रमकारणम् ॥43॥

42–43. Having cast away the dirt of the known (or what is to be known), making the mind clear (or bright) completely (and) having thoroughly broken asunder the fetters of hope (or desire), be absorbed in pure consciousness only. Then alone is delusion (or ignorance), which is the cause of roaming about in worldly existence, destroyed.

अनात्मन्यात्मभावेन ममेदमिति भावतः ।
अहंकारविकारेण चेतो गच्छति पीनताम् ॥44॥

44. By the idea (or sense) of the Self in the non-Self and because of the feeling—'This is mine'—and by the malady (or feeling) of egotism, the mind becomes swollen (with thoughts).

हेयादेयविभागेन समाश्वासेन संसृतौ ।
स्नेहेन धनलोभेन चेतो गच्छति पीनताम् ॥45॥

45. By the division of what is fit to be abandoned and what is fit to be received, by trust in worldly life, by attachment and by greed for wealth, the mind becomes swollen (with thoughts).

उद्दालकवदालूनं विशीर्णं भूतपञ्चकम् ।
कृत्वा कृत्वा धिया धीर धीरयाऽन्तः विचारय ॥46॥

46. Brave One! Having cut off and shattered the five elements (of earth, water, fire, air and ether) repeatedly like Uddaalaka, investigate within by a steady (or resolute) intellect.

Note: This refers to the weaning away of the mind from the external universe constituted of the physical elements and reflecting on the true nature of the Self with a view to getting established in one's own real nature—Pure Being-Consciousness.

इति श्रीवासिष्ठसंग्रहे गाध्युपाख्यानं नाम चतुर्दशः सर्गः ॥

Thus ends the Fourteenth Chapter titled "The Story of Gaadhi", in the abridgement of Yogavaasishtha.

पञ्चदशः सर्गः—CHAPTER XV

उद्दालकोपाख्यानम्—THE STORY OF UDDAALAKA

1. विश्रान्त्यपेक्षा—The Expectation of Repose

श्रीराम उवाच—Sree Raama said:

उद्दालकेन भगवन् कथमन्तर्विचारितम् ।

1. Revered Sir! How was it investigated within by Uddaalaka?

वसिष्ठ उवाच—Vasishtha said:

उद्दालको मुनिः कश्चित् अल्पप्रज्ञो विचारवान् ।। 1।।
ततः क्रमेण तपसा शास्त्रार्थैः नियमैः यमैः ।
विवेकवान् बभूवाथ चिन्तयामास धीरधीः ।। 2।।

1–2. A certain ascetic (by name) Uddaalaka of meagre intelligence was possessed of reflection (on or investigation into Truth or Reality). Thereupon, in course of time, he became discriminative through austerity, (study of) the import of scriptures, religious observances and moral restraints. Then he, of a steady (or resolute) intellect, reflected (as follows):

"किं तत् प्राप्यं प्रधानं स्यात् यद्विश्रान्तौ न शोच्यते ।
कदाऽहं मननातीते पदे परमपावने ।। 3।।
चिरं विश्रान्तिमेष्यामि निर्विकल्पसमाधिना" ।
इति चिन्तापरवशो ध्यानाभ्यासं चकार सः ।। 4।।

3–4. "What is that most important thing that could be obtained, which is not grieved for, on cessation? When shall I obtain repose at last (or for a long time) in the most holy abode which is beyond thinking (or cogitation) by absorption in absolute consciousness (without the differentiation of the knower, the known and the knowing)?" Subject to such reflection, he performed (or began) the practice of meditation.

विषयैः नीयमाने तु चित्ते मर्कटचञ्चले ।

न स लेभे समाधानप्रतिष्ठां प्रीतिदायिनीम् ॥ 5॥

5. With his mind, moving like a monkey, being carried away by objects of the senses, he did not obtain stability in deep meditation which is the bestower of happiness.

कदाचित् उदितार्काभं तेजः पश्यति विस्तृतम् ।
कदाचित् केवलं व्योम कदाचित् निबिडं तमः ॥ 6॥

6. At some time, he sees a diffused (or extended) light having the appearance of the risen sun; at another time (he sees) merely the sky; yet another time, (he sees) dense darkness.

एवं पर्याकुलमनाः स लुठन् ध्यानवृत्तिषु ।
एकदा गिरिकान्तारे चोपविश्यासने क्वचित् ॥ 7॥
निश्चलः सुदृढं बध्वा पद्मासनं उदङ्मुखः ।
निर्विकल्पसमाध्यर्थं चकारेमां विचारणाम् ॥ 8॥

7–8. Thus, with his mind confused and wallowing in the meditative action (or course), he once did this investigation (or inquiry) having sat in some place in a mountain-forest, unmoving, facing the north and firmly fixing (or assuming) the Yogic pose of Padmaasana, to achieve absorption in the undifferentiated Consciousness (or Nirvikalpa Samaadhi).

2. अन्तर्विचारणा—INNER INVESTIGATION

अपि मूर्ख मनः कोऽर्थः तव संसारवृत्तिभिः ।
यदि यासि महीरन्ध्रं ब्रह्मलोकं अथापि वा ॥ 9॥
तत्र निर्वाणमायासि विनोपशमनामृतम् ।

9–10. Foolish mind! What is the purpose (or advantage) to you by your occupation with worldly existence? Whether you go to the cavity of the earth or even to the world of Brahmaa, (the Creator), you do not then attain to Nirvaana (or emancipation from the objective world and union with the Supreme Spirit) without the nectar of quietude.

श्रोत्रतां मूर्ख संप्राप्य निष्फलोद्यमवर्धिताम् ॥10॥
धिया शब्दानुसारिण्या मृगवत् मा क्षयं व्रज ।

10–11. Fool! Having obtained the nature of the ear (or the organ of hearing) grown by futile exertion, do not proceed to destruction through your intellect going after sound, like the deer.
Note: This refers to the deer being caught in a trap enamoured of the fowler's music.

त्वक्त्वं आगत्य दुःखाय स्पर्शोन्मुखतया धिया ॥11॥
मूर्ख मा बद्धतां एहि गजीलुब्धगजेन्द्रवत् ।

11–12. Fool! Having attained the nature of the skin (or the organ of touch) for experiencing sorrow, do not go to the state of bondage, with the intellect intent on the sense of touch, like the lordly elephant longing for the she-elephant.
Note: The reference is to the well-known device of bringing in a tame she-slephant to decoy the wild elephants.

चाक्षुषीं वृत्तिमाश्रित्य प्रभारूपचयोन्मुखीम् ॥12॥
मा गच्छ दग्धतां मूर्ख कान्तिलुब्धपतङ्गवत् ।

12–13. Fool! Having resorted to the state (or function) belonging to the eye (or the organ of sight) and intent on the movement of form and light, do not go to the burnt state like the moth covetous of brightness.
Note: The moth attracted by the lustre of a flame is destroyed by it. Kaan<u>t</u>i means both lustre and beauty. The latter quality leads the passionate ones to destruction.

रसनाभावमागत्य दुरन्नास्वादकाङ्क्षया ॥13॥
मा नाशमेहि बडिशपिण्डीलम्पटमत्स्यवत् ।

13–14. Having attained to the nature of the tongue (or the organ of taste), do not proceed to destruction by the desire to taste bad food like the fish greedy for the ball on the fish-hook.
Note: The fish attracted by the bait, impelled by its desire to taste it, gets caught and destroyed. Man is also capable of digging his own grave through his teeth!

घ्राणमार्गं उपाश्रित्य शरीराम्भोजकोटरे ॥14॥
गन्धोन्मुखतया बन्धं मा समाश्रय भृङ्गवत् ।

14–15. Resorting to the path of the nose (or the organ of smell), do not suffer bondage in the hollow of the body-lotus through the eagerness for smell, like the black bee.

Note: The black bee attracted by the smell of the lotus flies towards it, sits on it and is ultimately enclosed when the petals droop and close.

In the above verses, Uddalaka warns his mind not to be ensnared by the experiences of the five senses.

कुरङ्गालिपतङ्गेभमीनाः त्वेकैकशो हताः ॥15॥
सर्वैः एतैः अनर्थैश्च व्याप्तस्याज्ञ कुतः सुखम् ।
करोम्येष किमर्थं वा तवैतत् अनुशासनम् ॥16॥

15–16. The deer, the black bee, the moth, the elephant and the fish are indeed destroyed, one, by one. Ignorant one! Whence is happiness for one possessed of all these evils? For what purpose, possibly, do I carry out this, your order?

Note: Uddaalaka continues to address his mind in this and the following verses.

विचारणवतः पुंसः चित्त त्वमपि नासि यत् ।
अनन्तस्यात्मतत्त्वस्य तन्वी मनसि संस्थितिः ॥17॥
न संभवति बिल्वान्तः वासितादन्तिनोयथा ।

17–18. Mind! To the person possessed of investigation (into Reality), since you also do not exist, to the endless (or infinite) principle of the Self, abidance in the mind is subtle, just as the residence of an elephant inside a Bilva fruit does not happen.

पादाङ्गुष्ठात् शिरो यावत् कणशः प्रविचारितम् ॥18॥
न लब्धोऽसौ अहन्नामा को वा स्यात् अहमित्ययम् ।

18–19. From the great toe upto the head, particle by particle, it has been examined. That one called "I" has not been obtained (or apprehended). Who, possibly, could this 'I' be?

इदं मांसं इदं रक्तं इमान्यस्थीनि देहके ॥19॥
इमे ते श्वासमरुतः को वा स्यात् अहमित्ययम् ।

19–20. This here is the flesh; this here is the blood; these here are the bones in the body; these here are your vital breaths. Who, possibly, could this 'I' be?

इदं घ्राणं इयं जिह्वा त्वक् इयं श्रवणे इमे ॥20॥
इदं चक्षुः असौ स्पर्शः को वा स्यात् अहमित्ययम् ।

20–21. This here is the nose; this here is the tongue; this here is the skin; these here are the ears; this here is the eye; that is the sense of touch. Who, possibly, could this 'I' be?

अहमेव हि सर्वत्र नाहं किंचित् अपीह वा ॥21॥
इत्येवं वास्तवी दृष्टिः नेतरो विद्यते क्रमः ।

21–22. 'Indeed, I alone am everywhere; or, I am not here even a little.' Such a view like this is real. Another manner does not exist.

चिरं अज्ञानधूर्तेन पोथितोऽस्मि ह्यहंतया ॥22॥
पुनः न संश्रयाम्येनं स्वरूपार्थापहारिणम् ।

22–23. For a long time, I have been overpowered surely by the rogue of ignorance due to egotism. I shall not again resort to him, who takes away (or steals) the wealth of one's own true nature.

वासनाहीनमप्येतत् चक्षुरादीन्द्रियैः स्वतः ॥23॥
प्रवर्तते बहिः स्वार्थे वासना नात्र कारणम् ।

23–24. This (mind), even without (accumulated) impressions, by itself proceeds outwards through the eyes and other sense-organs, among its objects. In this matter, (accumulated) mental impression is not the cause.

तत् इन्द्रियाणि मूर्खाणि त्यक्त्वाऽन्तर्वासनां निजाम् ॥24॥
संकल्पपादपं तृष्णालतं छित्वा मनोवनम् ।
विततां भूमिमासाद्य विहरामि यथासुखम् ॥25॥

24–25. Therefore, having set aside the stupid sense-organs, having

cut down the forest of the mind with trees of thought and creepers of desire (along with) its own inner mental impressions and having reached an extended land, I go about at will (or as I please).

3. सत्तासामान्यप्राप्तिः—The Attainment of Identity with Being or Existence

मुनिरेवं विनिर्णीय ह्यर्धोन्मीलितलोचनः ।
ओमित्युच्चारयन् तस्थौ प्राणायामक्रमेण सः ॥26॥

26. That sage, having thus decided, remained with his eyes half-opened, uttering (the sacred syllable) OM by the method of Praana-ayaama (or regulation of vital breath).

देहस्थितिं दृढां कृत्वा निबद्ध्येन्द्रियपञ्चकम् ।
चिन्तया हृदयाम्भोजे चेतो भ्रमरचञ्चलम् ॥27॥
बलात् संरोधयामास सेतुः जलमिव द्रुतम् ।
सौम्यतां अनयत् मौनी प्राणापानजवं मुखे ॥28॥

27–28. Having made the position of the body firm and controlling the five sense-organs, he forcefully stopped (or arrested) the mind, flitting like a black bee, in the lotus of the heart by reflection, even as a dam (arrests the flow of) water quickly. The silent sage brought the speed of the outgoing and incoming breaths in the nostrils to the state of gentleness.

इन्द्रियाणीन्द्रियार्थेभ्यः पृथक् चक्रे प्रयत्नतः ।
बाह्यान् स्पर्शान् अशेषेण जहौ दूरे स धीरधीः ॥29॥

29. He, of a firm (or resolute) intellect, severed the sense-organs from the objects of the senses with great effort (and) cast off far away, external contacts completely.

बभार हृदयाकाशे मनः संयममागतम् ।
दुधावाथ विकल्पौघान् प्रतिभासं उपेयुषः ॥30॥

30. He bore (or experienced) in the space of his heart, the mind that had obtained concentration (or control). Then, he shook off (or threw off) the multitude of doubts which had come into appearance.

आगच्छतो यथाकामं प्रतिभासान् पुनः पुनः ।
अच्छिनत् मनसा शूरः खड्गेनेव रणे रिपून् ॥31॥

31. That brave one cut off with his mind again and again, the appearances (or perceptions) that were coming at will as (he would cut off) enemies with a sword in battle.

विकल्पौघे तथा लूने दृष्ट्वाऽज्ञानं हृदन्तरे ।
तदप्युच्छेदयामास सम्यक् स्वान्तर्विवस्वता ॥32॥

32. When the multitude of doubts were destroyed, having perceived ignorance within his heart, he eradicated completely even that with the sun (of knowledge) within his own self.

गते तमसि चाज्ञाने तेजःपुञ्जं ददर्श सः ।
तेजस्यपि ततो लूने निद्रां प्राप्य लुलाव ताम् ॥33॥

33. When the darkness of ignorance was gone, he saw a mass of lustre. When, even this lustre was cut off, having obtained sleep, he (again) annihilated that (sleep).

निद्रायां च निरस्तायां शून्या संवित् समुद्ययौ ।
शून्यसंविदि नष्टायां मूढं तस्याभवत् मनः ॥34॥

34. When sleep was cast away, there arose void consciousness. When the void consciousness was lost, his mind became confounded.

मनसो मोहमप्येषः संममार्ज महाशयः ।
ततः तेजस्तमोनिद्रामोहादिपरिवर्जिताम् ॥35॥
कामप्यवस्थां आसाद्य विशश्राम मनः क्षणम् ।

35–36. This high-souled one, completely wiped off even this delusion. Then, having reached a certain state deprived of the lustre, darkness, sleep, delusion and the like, the mind took rest for a moment.

विश्रम्याशु पपात स्वसंविदं विश्वरूपिणीम् ॥36॥
चिरानुसंधानवशात् स्वादनाच्च स्वसंविदः ।
मनः चिन्मयतां आगात् हेम नूपुरतामिव ॥37॥

36–37. Having reposed, (the mind) alighted quickly (or directly) on its own consciousness which is of the nature of the Universe (or the 'All'). By the power of long investigation (or reflection) and the tasting of its own consciousness, the mind attained to the state consisting of pure intelligence (or consciousness) just as gold (attains to) the state of an anklet.

चित्तत्वं अथ संत्यज्य चित्तं चित्तत्वतां गतम् ।
चेत्यं संत्यज्य चित् शुद्धा चित्सामान्यं समाययौ ।।38।।
त्यक्तवीच्यादिभेदोऽब्धिः वाःसामान्यं इवैकधीः ।

38–39. Then, having given up the nature of the mind (as the thinking instrument), the mind went to the state of the Conscious Principle. Having abandoned the objects to be cognised, the purified intellect (or intelligence) attained identity with Pure Consciousness. Just as the Ocean which has abandoned modifications such as waves, has identity with water, it was the one intellect (that attained identity with Pure Consciousness).

चिदाकाशं ततः शुद्धं सोऽभवत् बोधमागतः ।।39।।
तत्र प्रापत् अथानन्दं दृश्यदर्शनवर्जितम् ।
सत्तासामान्यरूपात्मा बभूवानन्दसागरः ।।40।।

39–40. Then, he, who had attained knowledge, became (or existed as) the pure plenum of Consciousness. There, he then obtained Bliss which was destitute of "the seen" and "the seeing". (Realising) his Self whose nature was identical with Pure Existence, he became an ocean of Bliss.

जीवन्मुक्तपदं तत्तु यत् स संप्राप्तवान्द्विजः ।
उद्दालकोऽत्र षण्मासान् दूरोत्सारितसिद्धिभूः ।।41।।
कदाचित् अह्ना मासेन कदाचित् वत्सरेण च ।
कदाचित् वत्सरौघेण ध्यानासक्तो व्यबुध्यत ।।42।।

41–42. That indeed was the stage of liberation while living, which that Braahmana reached. Here, Uddaalaka, remained for six months with his abode of perfection kept aside. Then, absorbed in

meditation, sometime he woke up in a day, sometime in a year and at another time after a multitude of years.

चित्तत्त्वैकघनाभ्यासात् महाचित्त्वं उपेत्य सः।
चित्सामान्यचिराभ्यासात् सत्तासामान्यमाययौ ॥43॥

43. By the firm (or uninterrupted) practice of the One Conscious Principle, having reached the state of the Great Consciousness (or the Absolute or Undifferentiated Consciousness), he arrived at identity with Pure Existence by the practice of identity with Pure Consciousness for a long time.

4. परा विश्रान्तिः—The Supreme Repose

श्रीराम उवाच—Sree Raama said:
सत्तासामान्यं इत्युक्तं कीदृशं केन वा भवेत्।

44. Of what nature is the identity with Pure Being (or Existence) that was spoken of by you and by what (means) is it born?

वसिष्ठ उवाच—Vasishtha said:
यदा संक्षीयते चित्तं अभावात्यन्तभावनात् ॥44॥
चित्सामान्यस्वरूपस्य सत्तासामान्यता तदा।

44 45. When the (thinking) mind is completely destroyed on account of the perpetual (or perfect) contemplation of non-existence (or the conscious base of the mind devoid of thoughts), then, there comes the identity with Pure Being to the mind which has become identical with Pure Consciousness.

यदा सर्वं इदं चेत्यं सबाह्याभ्यन्तरात्मकम् ॥45॥
अपलप्य वसेत् चेतः सत्तासामान्यता तदा।

45–46. When the (thinking) mind could exist having disowned all this to be cognised, made up of the external and the internal (world), then there is the state of identity with Pure Being.

व्युत्थितस्य भवत्येषा समाधिस्थस्य चानघ ॥46॥
एनां आलम्ब्य पदवीं समस्तभयनाशिनीम्।

उद्दालकोऽवसत् लोके यावदिच्छं यथासुखम् ॥47॥

46–47. Sinless One! This (state of identity with Pure Being) happens to one who has risen in (or completed) (the path of meditation) and abides in the state of absorption in Absolute Consciousness (or Samaadhi). Having won this position which destroys all fear, Uddaalaka lived in this world as long as desired and at pleasure.

अथ कालेन महता बुद्धिः तस्य बभूव ह ।
विदेहमुक्तः तिष्ठामि देहं त्यक्त्वेति निश्चला ॥48॥

48. Then, after a long time, the firm intention arose in him thus: "Having abandoned the body I shall be liberated without the body."

ततः पद्मासनासीनश्चार्धोन्मीलितलोचनः ।
संयम्य गुदसंरोधात् द्वाराणि नव चेतसः ॥49॥
संरुद्धप्राणपवनः भावितस्वात्मचिद्घनः ।
अङ्गचित्संविदभ्यासात् चित्सामान्यं उपाददे ॥50॥

49–50. Then, seated in the yogic pose of Padmaasana with his eyes half-opened, having controlled the nine openings of sense through the complete binding of the anal aperture, with (the movement of) the vital airs stopped and with the deep Consciousness constituting his own Self meditated upon, he acquired identity with Pure Consciousness by the practice of (delving into the) Consciousness (at the base) of divisions (or portions) of thought.

Note: This verse describes the Yogic process of transcending thought and getting established in one's own real nature—Pure Being-Consciousness. The nine openings are the gates through which sense impressions are carried to the mind. They are: the two eyes, the two ears, the two nostrils, the mouth, the organ of generation and the organ of excretion. The anal lock of Hatha Yoga, breath control, and meditation are referred to here.

तदभ्यासात् अवापान्तः आनन्दस्पन्दमुत्तमम् ।
तदास्वादनतो लीनचित्सामान्यदशाक्रमम् ॥51॥
विश्वंभरं अनन्तात्म सत्तासामान्यं आययौ ।

51–52. Consequent on that practice, he obtained in himself the greatest throb of Bliss. Due to the tasting of that (Bliss), he arrived at identity with Pure Being which had dissolved the course of the state of identity with Pure Consciousness and which is of the nature of the Eternal (Spirit) and all-pervading.

तस्थौ समशमाभोगः परां विश्रान्तिमागतः ॥52॥
उपशान्तः शनैः एषः स्वपदे विमलात्मनि ।
सर्वोपाधिविनिर्मुक्तो ब्रह्मरूपो बभूव सः ॥53॥

52–53. He remained entirely as the expanse (or fullness) of calm, having attained supreme repose. Slowly, this Uddaalaka, calmed in his own abode which is the pure Self, became of the nature of Brahman (or the Supreme Spirit), freed from all attributes (or limitations like time, space, etc.).

इति श्रीवासिष्ठसंग्रहे उद्दालकोपाख्यानं नाम पञ्चदशः सर्गः ।

Thus ends the Fifteenth Chapter titled "The Story of Uddaalaka" in the abridgement of Yogavaasishtha.

षोडशः सर्गः —CHAPTER XVI

सुरघूपाख्यानम् —THE STORY OF SURAGHU

1. अन्तःशीतलता—COOLNESS WITHIN

श्रीराम उवाच—Sree Raama said:

कश्चिद्धि दृश्यते लोके क्रमात् जातसमाधिकः ।
प्रबुद्ध इव विश्रान्तो व्यवहारपरोऽपि सन् ।। 1।।
कश्चित् एकान्तमाश्रित्य समाधिनियमस्थितः ।
तयोस्तु कतरः श्रेयान् इति मे भगवन् वद ।। 2।।

1–2. Someone (or scarcely one) indeed is seen in this world, in whom absorption in Absolute Consciousness (or Samaadhi) has arisen in regular course, who, though remaining wholly engaged in work is reposed (or tranquil) like an awakened (or wise) one. Someone having resorted to solitude, is stead-fast in the observance of Samaadhi (or absorption in Absolute Consciousness). Revered sage! Tell me who, of the two, is better (or superior).

वसिष्ठ उवाच—Vasishtha said:

इमं गुणसमाहारं अनात्मत्वेन पश्यतः ।
अन्तः शीतलता याऽसौ समाधिः इति कथ्यते ।। 3।।

3. To one who is seeing this aggregate of ingredients constituting Nature as non-self (or as mere appearances in the Self which is Pure Being-Consciousness), that inner coolness (or tranquillity) which manifests is declared as Samaadhi.

दृश्यैः मम न संबन्धः इति निश्चित्य शीतलः ।
व्यवहारस्थितः कश्चित् कश्चित् ध्यानव्यवस्थितः ।। 4।।
द्वावेतौ सुखिनौ राम यद्यन्तः परिशीतलौ ।
द्वावेतौ सुसमौ नूनं असंदेहपदं गतौ ।। 5।।

4–5. "There is no connection for me with visible objects"—thus having concluded and (remaining) cool (or tranquil) someone is

established in work; someone else is settled in meditation. Raama! Both these are happy if they are very cool (or tranquil) within. Certainly, both these are perfectly equal and have arrived at the abode where there is no doubt.

अकर्तृ कुर्वदप्येतत् चेतः प्रतनुवासनम् ।
दूरंगतमनाः जन्तुः कथासंश्रवणे यथा ॥ 6॥

6. This mind with extremely thin impressions is a non-doer though doing, just as a man with his mind gone far away (does not register) in hearing a story.

अकुर्वदपि कर्त्रेव चेतः प्रघनवासनम् ।
निष्पन्दाङ्गमपि स्वप्ने श्वभ्रपातस्थिताविव ॥ 7॥

7. The mind with extremely dense impressions is only a doer though not doing, just as in the situation of a fall into a hole in a dream, even when the limbs are without movement.

यस्त्वात्मरतिरेवान्तः कुर्वन् कर्मेन्द्रियैः क्रियाः ।
न वशो हर्षशोकाभ्यां स समाहित उच्यते ॥ 8॥

8. He is called composed (or calm) who delights in the Self within and performing works with the organs of action, is not subject to (or influenced by) joy and sorrow.

आत्मवत् सर्वभूतानि परद्रव्याणि लोष्टवत् ।
स्वभावादेव नो भीत्या यः पश्यति स पश्यति ॥ 9॥

9. He perceives (rightly) who looks upon all beings as himself and the possessions of others as a lump of earth, merely on account of inherent nature and not out of fear.

2. माण्डव्योपदेशः—The Teaching of Maandavya

अत्रैवोदाहरन्तीमं वृत्तान्तं सुरघोः किल ।
सुरघुः नाम बलवान् किरातेशोऽभवत् पुरा ॥10॥

10. In this very matter, (they) narrate this story, as they say, of

Suraghu. In former times, there was a powerful king of the Kiraata-s (a hunting tribe) by name Suraghu.

स चक्रे राज्यकार्याणि निग्रहानुग्रहक्रमैः ।
तज्जाभ्यां सुखदुःखाभ्यां तस्य दोलायितं मनः ॥11॥

11. He performed the duties of the administration of the kingdom by methods of punishments and rewards. His mind swung to and fro (or became restless) by the pleasure and pain caused by that (administration)

अथैकदा स पप्रच्छ माण्डव्यं मुनिमागतम् ।
संपूज्य विधिवत् भक्त्या "संदेहं छिन्धि मे प्रभो ॥12॥
निग्रहानुग्रहैः जाताः मद्भृत्यवपुषि स्थिताः ।
कषन्ति मां अलं चिन्ताः समतोदेति मे कथम्" ॥13॥

12–13. Then, once he asked sage Maandavya who had come (there), after having honoured him with devotion in due form: "Master! Remove this doubt of mine. Anxieties caused by punishments and rewards which have risen on the person of my subjects, rub (or injure) me greatly. How shall equanimity rise in me?"

माण्डव्य उवाच—Maandavya said:
स्वविचारणयैवाशु शाम्यत्यन्तर्मनोज्वरः ।
कोऽहं कथं इदं किं वा कथं मरणजन्मनी ॥14॥
विचार्यैवं परिज्ञातस्वभावस्य सतः तव ।
मनः स्वरूपमुत्सृज्य शमं एष्यति विज्वरं ॥15॥

14–15. Only by your own investigation, the fever (or anxiety) of the mind within is extinguished quickly. "Who am I? How is this (world born)? What possibly is this (existencc)? How do death and birth (happen)?" To you, of the nature of Being, who have well understood your inherent nature, having reflected thus, the mind will attain to tranquillity free from fever (or anxiety), having given up its natural character.

यावत् सर्वं न संत्यक्तं तावत् आत्मा न लभ्यते ।

आत्मावलोकनार्थं हि तस्मात् सर्वं परित्यजेत् ॥16॥

16. So long as everything is not completely renounced, the Self is not obtained (or perceived). Therefore, for the sake of perceiving (or realising) the Self alone, let one give up everything.

एवमुक्त्वा मुनौ याते राजा स्वयं अचिन्तयत् ।
"देहमात्रं अहं नास्मि हस्तपादाद्यचेतनम् ॥17॥
कर्मेन्द्रियाणि नैवाहं न च कर्मेन्द्रियाणि मे ।
जडान्यतत्स्वरूपाणि न च बुद्धीन्द्रियाण्यहम् ॥18॥

17–18. Having said thus, when the sage was gone, the king reflected within himself. "I am not the mere body which consists of hands, feet and the like and is insentient. I am not also the organs of action (mouth, hands, legs and the generative and excretory organs); nor do the organs of action belong to me (who am of the nature of Being-Consciousness). I am not also the organs of perception (eyes, ears, nose, tongue and skin) which are insentient and of unreal nature.

नाहं एवं शरीरादि शिष्टं आलोकयाम्यहम् ।
शेषो विकल्पहीनो हि विशुद्धा चित् अहं ततः ॥19॥
सर्वभावगता सूक्ष्मा भावाभावविवर्जिता ।
स एव भगवान् आत्मा तन्तुर्मुक्तास्विव स्थितः ॥20॥

19–20. I am thus not the body and the like. I shall consider what is left. The remainder is indeed bereft of doubt (or variety). Therefore, I am the Pure Consciousness that is contained in all thoughts, subtle and destitute of existence and non-existence. He alone, the Self and the God, exists, just as the thread (exists) within (a row of) pearls."

इति ज्ञात्वा किरातेशो लेभे पदं अनुत्तमम् ।
विवेकाध्यवसायेन ब्राह्मण्यं इव गाधिजः ॥21॥

21. Thus having known, the king of the Kiraata-s obtained the highest abode (or position), just as the son of Gaadhi (or Rshi Visvamitra) obtained Braahmana-hood by discerning mental effort.

3. परिघेण संवादः—The Conversation with Parigha

बभूव पारसीकानां परिघो नाम पार्थिवः ।
स बभूव परं मित्रं सुरघोः अस्य भूपतेः ॥22॥

22. There was a king of the Paaraseeka-s (Persians) by name Parigha. He was a great friend of this king Suraghu.

कदाचित् जातदुर्भिक्षं राज्यं त्यक्त्वा वनं गतः ।
भक्षयन् शुष्कपर्णानि पर्णादः परिघः स्मृतः ॥23॥

23. At one time, he went to the forest, having left the country in which famine had occurred. Eating dry leaves Parigha was remembered as the 'leaf-eater'.

ततो वर्षसहस्रेण तपसा दारुणात्मना ।
अभ्यासवशतः प्रापत् ज्ञानं आत्मप्रसादजम् ॥24॥

24. Then, in a thousand years, by austerity which was hard (or intense) in character, he obtained Knowledge born of tranquillity of the mind, through the power of (spiritual) practice.

एकदा परिघः प्राप सदनं सुरघोर्मुदा ।
ते तत्र प्राक्तने मित्रे अन्योन्यं इदमूचतुः ॥25॥

25. Once, Parigha went to the palace of Suraghu with joy. There, the two old friends spoke this to one-another.

परिघ उवाच—Parigha said:

ज्ञानं एतत् मया प्राप्तं त्वया ज्ञानं यथा पुरा ।
कच्चित् करोषि समया सुप्रसन्नगभीरया ॥26॥
दृष्टया सुभगकार्याणि कर्माण्येव नराधिप ।
आपातरमणीये च कच्चित् भोगे न सज्जसि ॥27॥
कच्चिच्चोपशमं श्रेयः समाधिं अनुतिष्ठसि ।

26–28. This Knowledge has been obtained by me just as Knowledge (was obtained) formerly by you. King! I hope that you do with equal vision which is clear and deep, only actions which have a

blessed motive. I also hope that you are not attached to enjoyments which are pleasant (only) until (they cause your) downfall (or only for the passing moment). Further, I hope that you practise absorption in Absolute Consciousness (or Samaadhi) which is tranquillity and (supreme) felicity.

सुरघुः उवाच—Suraghu said:
नित्यप्रबुद्धचित्तत्वात् कुर्वन्तोऽपि जगत्क्रियाः ॥28॥
आत्मैकतत्त्वसन्निष्ठाः सदैव सुसमाधयः ।
तत्त्वावबोधो भगवन् सर्वाशातृणपावकः ॥29॥
प्रोक्तः समाधिशब्देन न च तूष्णीं अवस्थितिः ।

28–30. On account of an ever awakened intellect, even though performing worldly activities, those who are greatly devoted to (or resting on) the one true principle of the Self are only profoundly absorbed in absolute consciousness (or Samaadhi) always. Revered One! Perception of Truth (or Ultimate Reality) which is the fire (that destroys) the straw of every desire, is spoken of by the word Samaadhi and not remaining in silence.

अक्षुब्धा निरहङ्कारा द्वन्द्वेष्वननुपातिनी ॥30॥
निश्चिन्ता विगताभीष्टा हेयोपादेयवर्जिता ।
प्रोक्ता समाधिशब्देन परिपूर्णा मनोगतिः ॥31॥

30–31. That state of mind which is quite full (or totally contented), not agitated, free from egotism, not alighting upon the pairs of opposites (such as pleasure and pain) in succession, free from anxiety, devoid of objects of desire, and destitute of (considerations of things) fit to be abandoned or fit to be acquired, is spoken of by the word Samaadhi.

परिघ उवाच—Parigha said:
राजन् नूनं प्रबुद्धोऽसि प्राप्तवानसि तत्पदम् ।
संशीतलान्तःकरणो गताहङ्कारविक्लवः ॥32॥

32. King! you are certainly awakened (or enlightened). You have reached the abode of That (Reality), with your heart (or mind)

extremely cool (or tranquil) and devoid of the affliction of egotism.

सुरघुः परिघश्चैव विचार्यैवं जगद्भ्रमम् ।
मिथः प्रपूजितौ तुष्टौ स्वव्यापारपरौ गतौ ॥33॥

33. Suraghu and Parigha, thus having investigated the delusion of the world (or worldly existence), were gratified and honoured one another. (Then) they departed, intent on their occupations.

4. स्वात्मसमुद्धरणम् —Lifting up One's Own Self

यो ह्यध्यात्ममयो नित्यं नित्यं अन्तर्मुखः सुखी ।
नित्यं चिदनुसंधानः स न शोकेन बाध्यते ॥34॥

34. He who is ever full of the supreme Self (or engaged in the meditation of the Self), who always looks within and is happy and who always inquires into (or contemplates on) the Pure Consciousness, is never oppressed by sorrow.

यस्मिन् देशे गिरौ तज्ज्ञो नास्ति सज्जनपादपः ।
सफलः शीतलच्छायो न तत्र निवसेत् बुधः ॥35॥

35. In whichever country or mountain, the knower of That (Reality) who is the tree of the virtuous man, bearing fruit and with cool shade does not exist, there, let not a wise man dwell.

Note: The comparison of the country with the mountain in the above verse is obvious. Just as one should not resort to a mountain devoid of trees bearing fruit and providing shade, a wise man should not live in a country where there is no Self-realised person who can bestow the fruit of knowledge and the cool shade of tranquillity.

न धनानि न मित्राणि न शास्त्राणि न बान्धवाः ।
नराणां उपकुर्वन्ति मग्नस्वात्मसमुद्धृतौ ॥36॥

36. Neither riches nor friends, nor scriptures, nor relatives help men in lifting up (or saving) one's own self that is sunk.

मनोमात्रेण मित्रेण सदैव सहवासिना ।
सह किंचित् परामृश्य भवत्यात्मा समुद्धृतः ॥37॥

37. Having rubbed (or reflected) a little with the mere mind which is a friend and always a fellow-dweller, the Self becomes uplifted (or saved).

मनोऽहङ्कारविलये सर्वभावान्तरस्थिता ।
समुदेति परानन्दा या तनुः पारमेश्वरी ॥38॥

38. On the dissolution of the mind and egotism, there arises that greatest delight which is the manifestation of the Supreme Being, existing within all objects (or living creatures).

सा स्वयं योगसंसिद्धा परमा विगतोपमा ।
न गम्या वचसां राम हृद्येवेहानुभूयते ॥39॥

39. Raama! That most excellent (state) devoid of comparison, itself fully accomplished (or perfected) by Yoga, is not approachable by words. It is experienced here, only in the heart (or in the inmost being of a person).

इति श्रीवासिष्ठसंग्रहे सुरघूपाख्यानं नाम षोडशः सर्गः ।

Thus ends the Sixteenth Chapter titled "The Story of Suraghu" in the abridgement of Yogavaasishtha

सप्तदशः सर्गः—CHAPTER XVII

मनोनाशप्रकारः—THE MANNER OF DESTRUCTION OF THE MIND

1. भासविलाससंवादः—THE CONVERSATION BETWEEN BHAASA AND VILAASA

वसिष्ठ उवाच—Vasishtha said:

मनसैव मनः छित्वा यद्यात्मा नावलोक्यते ।
नास्तमेति जगद्दुःखं मनश्छेदे सुखात्मधीः ॥ 1॥

1. If the Self is not perceived by destroying the mind with the mind itself, the sorrow of the world does not set (or vanish). On the annihilation of the mind, there is the knowledge of the Blissful Self.

सुहृदोरत्र संवादं शृणु भासविलासयोः ।
पुरा सह्यगिरेः सानौ तापसौ द्वौ बभूवतुः ॥ 2॥

2. In this matter, listen to the conversation between the friends Bhaasa and Vilaasa. In former times, there were two ascetics in the forest of the Sahya mountain.

आस्तां अन्योन्यसुस्निग्धौ तयोरप्यात्मजावुभौ ।
विलासभासनामानौ समं आसीत् तयोः मनः ॥ 3॥

3. They were very much attached to one another. They also had two sons by name Bhaasa and Vilaasa. Their minds were identical.

मृतौ तु पितरौ दृष्ट्वा चक्राते परिदेवनम् ।
ततस्तौ तपसा कालं क्षेपयामासतुः पृथक् ॥ 4॥

4. Having seen their fathers dead, they lamented. Then, they passed their time separately by (religious) austerity.

एकदा संगतौ तौ च ह्येवमन्योन्यमूचतुः ।
विलास उवाच
वद क्व क्षपितः कालः कच्चित् ते सफलं तपः ॥ 5॥

कच्चित् ते विज्वरा बुद्धिः कच्चित् कुशलवान् असि ।

5–6. Once, they met together and spoke to one another thus: Vilaasa said: "Tell (me), where was time spent by you? I hope your penance was fruitful. I trust your perception is free from anxiety. I hope you are doing well (or happy)".

भास उवाच Bhaasa said:
"कुशलं तु कुतोऽस्माकं संसारे तिष्ठतां इह ॥ 6॥
यावत् नाधिगतं ज्ञेयं यावत् क्षीणा न चित्तभूः ।
यावत् तीर्णो न संसारः तावत् नः कुशलं कुतः ॥ 7॥

6–7. "Whence is happiness for us, remaining in this worldly existence? As long as what is fit to be known is not known, as long as the field of thought (or the field of the perceived) is not destroyed, as long as the course of worldly life is not crossed, so long, where is happiness for us?

यावत् नाभ्युदितो बोधः तावत् नः कुशलं कुतः" ।
एवं तौ कुशलप्रश्नं कृतवन्तौ परस्परम् ॥ 8॥
कालेन विमलं ज्ञानं लब्ध्वा मोक्षं अवापतुः ।

8–9. As long as knowledge has not risen, so long, where is happiness for us?" Thus, making friendly inquiry after the welfare of one another, the two obtained liberation, having gained clear knowledge in course of time.

अतो वच्मि महाबाहो यथा ज्ञानेतरा गतिः ॥ 9॥
संसारतरणे नास्ति सङ्गबद्धस्य चेतसः ।
असक्तं निर्मलं चित्तं मुक्तं संसार्यपि स्फुटम् ॥10॥
सक्तं दीर्घतपोयुक्तं अपि बद्धं भवेदिह ।

9–11. Mighty-armed One! So, I tell you that there is no means other than knowledge, for crossing the course of worldly life, to the mind bound by attachment. The stainless mind, free from attachment, is certainly liberated, though a creature of worldly existence. The mind which is attached becomes bound here, though endowed with austerity of long duration.

2. संसक्तिः—Close Attachment

श्रीराम उवाच—Sree Raama said:

कीदृशो भगवन् सङ्गो नृणां बन्धाय कीदृशः ॥11॥
कीदृशो वाऽपि मोक्षाय कथं चैषः चिकित्स्यते।

11–12. Revered sage! Of what nature is attachment? Of what sort is it that causes the bondage of men? Of what sort is it that causes liberation? And, how is this cured?

वसिष्ठ उवाच—Vasishtha said:

देहदेहिविभागैकपरित्यागेन भावनात् ॥12॥
देहमात्रे तु विश्वासः सङ्गो बन्धार्ह उच्यते।

12–13. By the sole repudiation of the division between the body and the embodied (or the soul) on account of supposition (or conception), the faith in (or reliance on) the mere body is called attachment deserving of bondage.

आत्मैव खल्विदं सर्वं किं गृह्णामि त्यजामि किम् ॥13॥
इत्यसङ्गस्थितिं विद्धि जीवन्मुक्तत्वमुत्थितम्।

13–14. "All this is indeed the Self only. What do I take? What do I give up?" Know such a state of non-attachment as the lofty nature of the liberated-while-living.

नाभिनन्दति नैष्कर्म्यं न कर्मस्वनुरुध्यते ॥14॥
सुसमो यः फलत्यागी सोऽसंसक्त इति स्मृतः।

14–15. One who does not rejoice in inactivity, nor is bound to actions, who is thoroughly even (in his outlook) and who gives up (the desire for) the fruits (of action), he is regarded as unattached.

असंसङ्गेन सर्वाश्च चेष्टाः नानाविजृम्भिताः ॥15॥
चिकित्सिता भवन्त्येव श्रेयः संपादयन्ति च।

15–16. By non-attachment, all actions manifested in various ways become cured (of their binding influence) and produce good.

भूतानि यत् अनन्तानि तरङ्गिणि तरङ्गवत् ॥16॥
उत्पद्योत्पद्य लीयन्ते तत् संसक्तिविजृम्भितम् ।

16–17. Infinite number of beings repeatedly spring up and vanish as waves on the sea; such a thing is displayed on account of close attachment.

संसक्तिः द्विविधा प्रोक्ता वन्ध्या वन्द्या च राघव ॥17॥
वन्ध्या सर्वत्र मूढानां वन्द्या तत्त्वविदां निजा ।

17–18. Attachment is said to be of two kinds, Raaghava! The Barren (or useless) and the Commendable. The barren one is of the foolish everywhere and the commedable one is innate to knowers of Truth (or Reality).

आत्मतत्त्वावबोधेन हीना देहादिवस्तुजा ॥18॥
भूयः संसारसक्तिर्या दृढा वन्ध्येति कथ्यते ।

18–19. Bereft of the knowledge of the true nature of the Self and caused by objects like the body, that firm and very great attachment to worldly life is declared as barren.

आत्मतत्त्वावबोधेन सत्यभूतविवेकजा ॥19॥
वन्द्या हि कथ्यते सक्तिः भूयः संसारवर्जिता ।

19–20. That attachment is indeed declared as Commendable which is born of the discrimination between the Truth (or Reality) and the world (made of the five elements) on account of the knowledge of the true nature of the Self; it is destitute of the course of worldly life, again.

ब्रह्माद्याः लोकपालाश्च वन्द्यसक्तियुताः स्मृताः ॥20॥

20. Brahmaa (the Creator) and others and the guardians of the world are regarded as endowed with attachment which is Commendable.

सर्वदा सर्वसंस्थेन सर्वेण सह तिष्ठता ।
सर्वकर्मरतेनापि मनः कार्यं विजानता ॥21॥
न सक्तं इह चेष्टासु न चिन्तासु न वस्तुषु ।

21–22. The mind ought to be made unattached to actions here, to thoughts and to objects (as well) by the intelligent one, even though engaged in all actions, situated in all ways at all times and living with everybody.

केवलं चिति विश्रम्य किंचित् चेत्यावलम्ब्यपि ॥22॥
सर्वत्र नीरसमिव तिष्ठत्वात्मरसं मनः ।

22–23. Reposing in pure Consciousness alone, even though resorting to cognised objects to a certain extent, let the mind abide in the delight of the Self as if it were tasteless everywhere (else).

तत्रस्थो विगतासङ्गो जीवोऽजीवत्वमागतः ॥23॥
व्यवहारं इमं सर्वं न करोतु करोतु वा ।

23–24. Abiding there (in the Pure Consciousness), free from attachment, the individual soul (or individualised consciousness) has arrived at the state devoid of individuality. (In such a state) let it do or not do all this action (or work). (It is of no consequence).

अथवा तमपि त्यक्त्वा चेत्यांशं शान्तचिद्घनः ॥24॥
जीवः तिष्ठतु संशान्तो ज्वलन्मणिरिवात्मनि ।

24–25. Or else, having abandoned even that part consisting of the perceived (world of objects), and remaining as the tranquil and full Consciousness, let the individual soul (or individualised consciousness) stay thoroughly calm (or satisfied) in the Self, as a shining jewel.
Note: The individual soul is likened to a shining jewel in the great splendour that is the undivided and pure consciousness (or the Self).

एषैव राम सौषुप्ती स्थितिः अभ्यासयोगतः ॥25॥
प्रौढा सती तुरीयेति कथिता तत्त्वकोविदैः ।

25–26. Raama! This is exactly the state of profound repose. When it is fully developed (or perfected) as a result of practice, it is described as the Tureeya (or the fourth state of consciousness transcending the waking, dreaming and deep-sleep states), by people learned in the Truth-principle.

3. जीवन्मुक्तसमाचारः—The Conduct of Those Liberated While Living

यस्तु तस्यां अवस्थायां स्थितिं प्राप्याविनाशिनीम् ॥26॥
आनन्दैकान्तशीलत्वात् अनानन्दपदात् गतः ।
अनानन्दमहानन्दकलातीतः ततोऽपि सः ॥27॥
मुक्त इत्युच्यते योगी तुर्यातीतपदं गतः ।

26–28. Having obtained the imperishable condition in that state (Tureeya or the fourth state of consciousness), whoever has departed from the abode devoid of Bliss (i.e. waking, dream and sleep) on account of habituation to absolute Bliss and then transcended the parts of No-Bliss as well as Great-Bliss, that Yogin is spoken of as liberated and gone to the abode beyond Tureeya.

Note: When the fourth state of Consciousness (or the Tureeya) is attained, the Yogin abides in his own real nature which is Being-Consciousness-Bliss. He becomes liberated while living. Even this state is transcended ultimately in the state called Tureeyaateeta (or beyond Tureeya). This is the absolute state of undivided Consciousness entered into on liberation without the body.

दृश्यदर्शननिर्मुक्ता याऽनुभूतिः अनामया ॥28॥
तां अवष्टभ्य तिष्ठ त्वं सौषुप्तीं तां भज स्थितिम् ।

28–29. You remain resting upon that perception which is free from unhappiness and liberated from the "seen" and the "seeing". Resort to that state of profound repose.

न मोक्षो नभसः पृष्ठे न पाताले न भूतले ॥29॥
सर्वाशासंक्षये चेतःक्षयो मोक्ष इतीष्यते ।

29–30. Liberation (or final emancipation from transmigratory existence) is not on the other side of the sky, nor in the nether world nor on the surface of the earth. The destruction of the (thinking) mind on the termination of all desires is regarded as liberation.

मोक्षो मेऽस्त्वति चिन्ताऽन्तः जाता चेत् उत्थितं मनः ॥30॥
मननोत्थे मनस्युच्चैः बन्धः सांसारिको दृढः ।

30–31. "Let there be liberation for me"—If such a thought is caused within, the mind is raised (or brought into existence). On the springing up of thinking in the mind intensely, the bondage of worldly existence becomes firm.

आत्मन्यतीते सर्वस्मात् सर्वभूतेऽथवाऽऽतते ॥31॥
को बन्धः कश्चवा मोक्षो निर्मूलं मननं कुरु ।

31–32. In the Self, which is beyond all definition, which has become everything or spread everywhere, what is bondage or what is liberation? (So), eradicate thinking (or destroy the thoughts which veil the Self).

द्वन्द्वदोषभयात् मुक्तः तीर्णसंसारसागरः ॥32॥
प्राप्तानुत्तमविश्रान्तिः लब्धालभ्यपरास्पदः ।

32–33. (Be) liberated from the fear of the evils of pairs of opposites, with the ocean of worldly existence passed over, unsurpassed repose won and the unattainable supreme abode obtained.

शरीरात् व्यतिरिक्तं ज्ञं पश्यतः प्रविवेकिनः ॥33॥
विकर्तिताङ्गकस्यापि न हि किंचित् विकर्तितम् ।

33–34. To one who is discriminating and perceiving the conscious spirit as distinct from the body, even if his limbs are cut off, nothing indeed is cut.

अनुभूतो गुडः स्वादुः अपि दाहविकर्तनैः ॥34॥
न शक्यतेऽन्यथा कर्तुं तत्त्वालोकः तथाऽऽत्मनः ।

34–35. Jaggery which has been experienced (or tasted) is sweet even by burning and cutting (or even after cutting and cooking). It cannot be made otherwise. So is the perception of the Truth (or principle) of the Self.

Note: Just as the cutting and burning of jaggery does not alter its innate sweetness, so, the perception of the Self is not affected by changes in the body which is the vesture of the Self.

परव्यसनिनी नारी व्यग्राऽपि गृहकर्मणि ॥35॥
तदेवास्वादयत्यन्तः परसङ्गरसायनम् ।

35–36. A woman excessively attached to another person, though intently occupied with household affairs, tastes (or enjoys) within, only that elixir of association with that other person (or paramour).

एवं तत्त्वे परे शुद्धे धीरो विश्रान्तिमागतः ॥36॥
तदेवास्वादयत्यन्तः बहिः व्यवहरन्नपि ।

36–37. Thus, the resolute one who has arrived at repose in the pure and highest principle (the Self), tastes (or enjoys) within only that, though dealing in business outwardly.

नापेक्षते भविष्यच्च वर्तमाने न तिष्ठति ॥37॥
न संस्मरत्यतीतं च सर्वमेव करोति च ।

37–38. He does not await (or think of) the future. He does not rest on (or depend on) the present; nor does he remember (with regret) the past. But, he does quite everything.

भक्ते भक्तसमाचारः शठे शठ इव स्थितः ॥38॥
बालो बालेषु वृद्धेषु वृद्धो धीरेषु धैर्यवान् ।
युवा यौवनवृत्तेषु दुःखितेषु स दुःखधीः ॥39॥

38–39. He has the conduct of a devotee towards a devotee (of God). He remains like a rogue towards a rogue. He is a child among children, an old man among old men, a courageous one among the brave, a youth among people of youthful conduct and of sorrowful mind among the distressed.

अपि शीतरुचौ अर्के सुतप्तेऽपीन्दुमण्डले ।
अप्यधः प्रसरत्यग्नौ विस्मयोऽस्य न जायते ॥40॥

40. Even if the Sun (shines) with cool light, the disc of the moon is exceedingly hot and fire spreads downwards, astonishment is not produced in him.

4. चित्तस्पन्दनिरोधः—THE CONTROL OF THE MOVEMENTS OF THE MIND

चिदात्मनः इमा इत्थं प्रसरन्तीह शक्तयः ।
इत्यस्याश्चर्यजालेषु नाभ्युदेति कुतूहलम् ॥41॥

41. "These Powers of the Conscious Self go forth (or spread) in this manner"—thus (regarding), curiosity does not arise in him for these marvellous illusions.

यथा जलपरिस्पन्दात् व्यतिरिक्त इवाम्भसः।
दृश्यते वर्तुलावर्तः चित्तस्पन्दात् तथा जगत् ॥42॥

42. Just as a circular whirlpool is seen as distinct from the water on account of the movement of water, so the world (appears as separated from the mind) by the movement of the mind.

श्रीराम उवाच—Sree Raama said:

येन प्रस्पन्दते चित्तं येन न स्पन्दतेऽथवा।
तत् ब्रह्मन् ब्रूहि मे येन चिकित्सेयं तदेव हि ॥43॥

43. Revered sage! By which does the mind throb (or move rapidly), or, by which does it not move? Tell me that by which I may indeed cure that very (movement).

वसिष्ठ उवाच—Vasishtha said:

द्वौ क्रमौ चित्तनाशाय योगो ज्ञानं च राघव।
योगः तद्वृत्तिरोधो हि ज्ञानं सम्यगवेक्षणम् ॥44॥

44. Raaghava! (Raama!) There are two methods for the destruction of the mind—Yoga and Jn'aana. Yoga is the restraint of the movements (or the thinking process) of the mind. Jn'aana is perceiving (or knowing) (the Truth) rightly (or thoroughly).

प्राणाधीनपरिस्पन्दं चित्तं आहुः मनीषिणः।
तस्मिन् संरोधिते नूनं उपशान्तं भवेत् मनः ॥45॥

45. Wise men call the mind as having the movement dependent on Praana (or vital air or bio-energy). When that (Praana) is controlled, the mind certainly becomes tranquil.

मनःस्पन्दोपशान्त्याऽयं संसारः प्रविलीयते।
सूर्यालोकपरिस्पन्दशान्तौ व्यवहृतिः यथा ॥46॥

46. By the cessation (or quieting) of the movement of the mind, this course of worldly existence is completely dissolved just as worldly actions (cease) on the cessation of the throbbing (or movement) of Sunlight.

श्रीराम उवाच Sree Raama said:
प्राणादीनां परिस्पन्दो वायूनां रोध्यते कथम् ।

47. "How is the movement of vital energies (or vital 'airs') like Praana controlled?"

वसिष्ठ उवाच Vasishtha said:
शास्त्रसज्जनसंपर्कवैराग्याभ्यासयोगतः ॥47॥
एकतत्त्वघनाभ्यासात् प्राणस्पन्दो निरुध्यते ।

47–48. The movment of Praana (or the vital 'air') is controlled by means of (study and practice of the teachings of) the scriptures, associtiоn with virtuous people, absence of worldly desires, the practice of spiritual disciplines and by the constant (or uninterrupted) practice of the one Truth-principle.

अवासनात् मनोध्यानात् असंस्पृष्टविकल्पतः ॥48॥
पूरकाद्यनिलायामात् ओंकारोच्चारणेन वा ।
गुरूक्तान्यक्रमात् वाऽपि प्राणस्पन्दो निरुध्यते ॥49॥

48–49. By the absence of mental impressions, by the meditation of the mind, by being untouched by doubts, by the control of breath through inhalation and the like or by the utterance of the sacred syllable OM or else by other methods described by the Guru (or spiritual preceptor) the movement of Praana (or vital air or bio-energy) is controlled.

अभ्यासेन परिस्पन्दे प्राणानां क्षयमागते ।
मनः प्रशममायाति निर्वाणं अवशिष्यते ॥50॥

50. When the movement of the vital airs (or bio-energies) has come to its end by practice, the mind attains to calmness and Nirvaana

(or liberation from matter and mind and reunion with the Supreme Spirit) is left behind.

श्रीराम उवाच—Sree Raama said:

एवं चित्तशमः प्रोक्तः सम्यग्ज्ञानं कथं प्रभो।

51. Lord! the tranquillity of the mind has thus been told (by you). How is right knowledge (obtained)?

वसिष्ठ उवाच—Vasishtha said:

यथाभूतार्थदर्शित्वं सम्यग्ज्ञानं भवेत् यतः ॥51॥
इमा घटपटाकारपदार्थशतपङ्क्तयः।
आत्मैव नान्यदस्तीति निश्चयः सम्यगीक्षणम् ॥52॥

51–52. Perceiving objects truly would be right knowledge; for which reason, the conviction: "These hundreds of groups of objects in the form of vessels, cloths, etc. are only the Self (and) there is nothing else"—is right perception.

न चेत्यं अन्यत् नो चित्तं ब्रह्मैवेदं विजृम्भते।
सर्वं एकं परं ब्रह्म को मोक्षः कस्य बन्धता ॥53॥

53. The perceived (world of objects) is not different; nor is the mind. Brahman (or the Supreme Spirit) alone pervades here. Everything is One Supreme Spirit (or Brahman). What is liberation? To whom is the state of bondage?

सम्यक् आलोकिते रूपे काष्ठपाषाणवाससाम्।
मनागपि न भेदोऽस्ति क्वासि संकल्पनोन्मुखः ॥54॥

54. When the nature of (objects like) wood, stone and cloth is well perceived (or considered), there is not even a little difference. Where are you, intent on imagination?

आदौ अन्ते च संशान्तं स्वरूपं अविनाशि यत्।
वस्तु नामात्मनश्चैवं तन्मयो भव राघव ॥55॥

55. Raaghava! Be full of that natural state of oneself which is in-

destructible, tranquil at the beginning and the end and is also verily, the Essence (or Reality) of the Self.

इति श्रीवासिष्ठसंग्रहे मनोनाशप्रकारो नाम सप्तदशः सर्गः ।

Thus ends the Seventeenth Chapter titled "The Manner of Destruction of the Mind" in the abridgement of Yogavaasishtha.

अष्टादशः सर्गः—CHAPTER XVIII

वीतहव्योपाख्यानम्—THE STORY OF VEEṮAHAVYA

1. प्राणस्पन्दनिरोधः—THE CONTROL OF THE MOVEMENT OF PRAAṈA (OR THE VITAL AIR)

वसिष्ठ उवाच—Vasishtha said:

अथेमां अपरां राम शृणु दृष्टिं पदप्रदाम् ।
वीतहव्यो मुनिः कश्चित् उद्विग्नो हि क्रियाक्रमात् ।। 1।।
निर्विकल्पसमाध्यर्थं संत्यज्य सकलाः क्रियाः ।
उपविश्यासने शुद्धे संजहार मनः शनैः ।। 2।।

1–2. Raama! Hear now this matchless knowledge which gives the (Supreme) position. A certain sage called Veeṯahavya disgusted with the performance of religious rites, having renounced all the rituals for the sake of Nirvikalpa Samaaḏhi (or absorption in absolute consciousness), slowly withdrew (or restrained) his mind having sat down in a pure place.

बाह्यान् आभ्यन्तरांश्चैव स्पर्शान् परिजहत् क्रमात् ।
ततः स्वमनसः स्थैर्यं काङ्क्षमाणो व्यचिन्तयत् ।। 3।।

3. Gradually, he abandoned all contacts, external as well as internal. Then, desiring the firmness (or fixity) of his mind, he reflected (as follows):

"अहो नु चञ्चलं चित्तं प्रत्याहृतमपि क्षणात् ।
घटात् पटं उपायाति पटात् शकटमुत्कटम् ।। 4।।

4. "Ah! The mind is indeed unsteady in a moment even though withdrawn. From a vessel it approaches a garment and from a garment a spacious cart. (i.e. it jumps from one object to another).

चित्तं अर्थेष्वहो याति पादपेष्विव मर्कटः ।
अहं चेतनमित्येव चित्त त्वं मन्यसे वृथा ।। 5।।

5. Alas! The mind moves among objects just as a monkey (moves)

among trees. Mind! you vainly think, "I alone am sentient (or conscious)."

अत्यन्तभिन्नयोः ऐक्यं नास्ति चिन्मनसोः शठ ।
अहंकारात् अहं जीवः इत्यपि त्यज भावनाम् ॥ 6॥

6. Rogue! There is no identity between Consciousness and the mind which are completely different. Abandon even the idea, "I am the individual soul", (born) out of egotism.

एतावदेव ते रूपं यावत् नास्ति विचारणम् ।
विचारेणोपशान्तं त्वं आलोकेन तमो यथा ॥ 7॥

7. As long as there is no investigation, so long is there a form for you; (i.e. you exist only so long as there is no investigation of your nature). You are extinguished by investigation just as darkness by light.

स्वात्मन्येवावतिष्ठेऽहं तुर्यरूपपदे स्थितः ।
हन्तेन्द्रियगणा यूयं किं निरर्थकमाकुलाः" ॥ 8॥

8. I shall abide in my own Self being established in the abode of the nature of Ṯureeya (or the fourth state of consciousness). Alas! Organs of senses! Why are you agitated in vain?"

इति चित्तं समाधाय तस्थौ अस्पन्दितेन्द्रियः ।
अन्तरेव शशामास्य क्रमेण प्राणसन्ततिः ॥ 9॥

9. Concentrating the mind thus, he remained without making his senses throb (or move). Gradually, the flow of his Praaṉa (or vital air) just became calm (or was extinguished) within.

तथैव तिष्ठतस्तस्य संवत्सरशतत्रयम् ।
कायो हि वीतहव्यस्य पङ्केनोर्वीतले कृतः ॥10॥

10. The body of that Veeṭahavya remaining just so for three hundred years, was indeed placed within the surface of the earth by means of mud (i.e. the body got buried under the earth).

वर्षत्रयशते याते सोऽबुध्यत स्वयं मुनिः ।
संविदेवास्य तं देहं जग्राहोर्वीनिपीडितम् ॥11॥

11. When three hundred years had elapsed, that sage woke up by himself. Consciousness alone took hold of his body which was squeezed by the earth.

नाभूत् प्राणपरिस्पन्दः सर्वच्छिद्रावरोधतः ।
उत्पत्तिप्रौढिमासाद्य हृद्येवानुबभूव सः ॥12॥

12. There was no movement of the Praana (or the vital air) because of the restraint (or blockade) of all openings (i.e., the two nostrils, the two eyes, the two ears, the mouth and the organs of generation and excretion). Having reached full growth (or development) in coming into existence, he experienced (that Praana) only in the heart.

कैलासाद्रौ मुनिर्भूत्वा संवत्सरशतं ततः ।
विद्याधरत्वमिन्द्रत्वं शम्भोश्च गणतां ततः ॥13॥
प्रतिभासवशादेवानुभूय स्वयमिच्छया ।
प्राग्जन्मसु भवान् देहान् दृष्ट्वा चिन्तावशः पुनः ॥14॥
पङ्कमग्नं इमं देहं उद्धर्तुं रविमाविशत् ।

13–15. Then, having been a sage in the Kailaasa mountain for hundred years and having experienced thereafter the state of a celestial being, Indra (lord of the demi-gods) and the attendant of Sambhu (the destructive aspect of God in the Trinity) at his will and on account of what flashed across his mind at once and having seen the bodies produced from previous births, (Veetahavya) subject to anxiety, entered the solar orb again for lifting up (or saving) this body immersed in mud.

भानुनाऽथाभ्यनुज्ञातं वीतहव्याभिधं मनः ॥15॥
प्रविश्य पिङ्गलाकारं गत्वा विन्ध्यस्य कन्दरम् ।
उद्धृत्य च धराकोशात् स्वं देहं प्रविवेश सः ॥16॥

15–16. Then the mind named Veetahavya, permitted by the Solar Deity, having entered the reddish-brown form (of light), going to the cave of the Vindhya mountain and raising from the hollow receptacle of the earth his own body, entered it.

ततः स्नात्वा जपं कृत्वा संपूज्य च दिवाकरम् ।

वीतहव्यो यथापूर्वं प्रज्ञया भूषितो बभौ ॥17॥

17. Then, having bathed and performed Japa (or repetition of sacred words) and having worshipped the Solar Deity, Veetahavya shone as before adorned by intelligence.

2. चित्तसमाधानम्—THE CONTEMPLATION OF THE MIND

दिनान्ते स समाधातुं पुनरेव मनो दधे।
"इदानीं चिन्तया नार्थः ततः तिष्ठामि शैलवत् ॥18॥
कलनां अस्ति नास्तीति भङ्क्त्वाऽतिस्वच्छतां गतः।"

18–19. At the end of the day, he again directed his mind to contemplate. "Now, there is no purpose (served) by thinking. Therefore I shall remain like a mountain, having broken the understanding 'it is and it is not,' and gone to the state of very great clarity."

इति संचिन्त्य स ध्याने पुनस्तस्थौ दिनानि षट् ॥19॥
ततः प्रबोधमापन्नः क्षणसुप्त इवाध्वगः।
ततः सिद्धः चिरं कालं जीवन्मुक्ततया स्थितः ॥20॥

19–20. Thus having reflected, he again remained in meditation for six days. Then, he regained his (earthly) consciousness just as a way-farer who had slept for a while. Then, accomplished (in the realisation of Truth), he remained for a long time in the state of liberation-while-living.

विदेहकेवलीभावे वाञ्छां प्राप्य ततः क्रमात्।
बद्धपद्मासनः स्थित्वा तत्रोवाचात्मनाऽऽत्मनि ॥21॥

21. Then, having gradually acquired the desire for the state of bodiless aloneness (in the Spirit), (i.e., liberation without the body), and remaining firm in Padmaasana (a Yogic meditative pose), he spoke to himself within (as follows):

"राग नीरागतां गच्छ द्वेष निर्द्वेषतां व्रज।
भवद्भ्यां सुचिरं कालं इह प्रक्रीडितं मया ॥22॥

22. "Passion! Go to passionlessness. Hate! proceed to the state free of hatred. I have played with you for a very long time here.

भोगा नमोऽस्तु युष्मभ्यं जन्मकोटिशतान्यहम् ।
भवद्भिः लालितो लोके लालकैरिव बालकः ।।23।।

23. Enjoyments! Salutations to you. I have been fondled by you during hundreds of millions of births in this world just as a child by fondlers.

इमामपि परां पुण्यां निर्वाणपदवीं अहम् ।
येन विस्मारितः तस्मै सुखायास्तु नमो नमः ।।24।।

24. Repeated salutations to that Pleasure by which I was made to forget even this highest and holy position of Nirvaana (or absorption in absolute Consciousness or liberation from the limitations of matter by union with the Supreme Spirit.)

त्वदुत्तप्तेन हे दुःख मयाऽऽत्माऽन्विष्ट आदरात् ।
तस्मात् त्वदुपदिष्टोऽयं मम मार्गो नमोऽस्तु ते ।।25।।

25. Oh Sorrow! Burnt by you, the Self was sought by me eagerly. Because of that, this path of mine has been taught by you. Salutations to you!

मित्र काय मयाऽद्य त्वं त्यज्यसे चिरबान्धवः ।
अधिगम्यात्मविज्ञानं स्वस्य नाशः कृतः त्वया ।।26।।

26. Oh Friend! (My) body! you, an old kinsman, are abandoned by me today. Having acquired the knowledge of the Self, your own destruction is accomplished by you.

एकाकिन्या विशुष्यन्त्या प्रशान्ते मयि दीनया ।
त्वया दुःखं न कर्तव्यं मातः तृष्णे नमोऽस्तु ते ।।27।।

27. Oh Mother! (My) desire! When I am calmed (or ended) grief ought not to be assumed by you who are dejected, alone and withering. Salutations to you.

क्षन्तव्याः काम भगवन् विपरीतापराधजाः ।

दोषा उपशमैकान्तं व्रजाम्यादिश मङ्गलम् ॥28॥

28. Venerable Lust! The blemishes produced by wrong offences are fit to be forgiven. I go to the state of absolute tranquillity. Announce your benediction.

नमः सुकृतदेवाय भवतेऽस्तु त्वया पुरा।
नरकेभ्यः समुत्तार्य स्वर्गेऽहं अभियोजितः ॥29॥

29. Salutations to you, the Deity of Virtuous Act! Formerly, having been delivered from the hells, I was joined to heaven by you.

भवन्तः सहजाः प्राणाः प्राक्तनाः सुहृदो मया।
क्रमेणाद्योत्कृता नूनं स्वस्ति वोऽस्तु व्रजाम्यहम्" ॥30॥

30. You Vital Airs (or Vital Energies) born together (with me) and my old friends! Today you are indeed gradually thrown out by me. Farewell to you! I depart."

3. केवलीभावः—The State of Aloneness or Final Liberation

एवं कलितवान् अन्तः प्रशान्तमननैषणः।
शनैरुच्चारयंस्तारं प्रणवं प्राप्तभूमिकः ॥31॥
जहौ इन्द्रियतन्मात्रं तमोमात्रं जहौ ततः।
उत्तिष्ठत्प्रस्फुरद्रूपं क्षणं तेजो विचार्य सः ॥32॥
त्यक्त्वा तं च बभूवाथ न तमो न प्रकाशनम्।

31–33. (Veetahavya) who had thus reckoned within, his thinking and seeking calmed (or subdued) and the yogic step (or state of transcendence) won, abandoned the subtle elements of the senses (sound, touch, form, taste and smell), slowly uttering the mystic syllable OM. He then abandoned the mere darkness (that followed). Then, having meditated for a moment upon the light rising with a form (or lustre) spreading far and wide and having given up that also, he was (in the state) which was neither darkness nor illuminating.

तामवस्थामथासाद्य निमेषार्धात् मनोऽपतत् ॥33॥
ततोऽङ्गसंविदं स्वस्थां प्रतिभासं उपागताम्।

निमेषार्धार्धभागेन कालेन कलनां जहौ ।।34।।

33–34. Now, having reached that state, the mind fell (or was cast away) in half a Nimesha (or fraction of a second). Then, in half of one-half of a Nimesha (or a small fraction of a seond), he gave up putting on the Self-abiding part-Consciousness (or individualised Consciousness) which had come to perception.

Note: This refers to the annihilation of individuality and the entry into the state of undivided Consciousness in Yogic Samaadhi.

पश्यन्तीपदमासाद्य सत्तामात्रात्मकं ततः ।
सुषुप्तपदमालम्ब्य तस्थौ गिरिरिवाचलः ।।35।।

35. Having reached the step (or position) of Pasyantee (or perceiving) which is of the nature of mere Being, he then remained immoveable like a mountain resorting to the abode of profound repose.

सुषुप्ते स्थैर्यमासाद्य तुर्यरूपं उपाययौ ।
निरानन्दोऽपि सानन्दः सच्चासच्चाऽपि तत्र सः ।।36।।
चिन्मयोऽचिन्मयश्चापि नेति नेति यदुच्यते ।

36–37. Having obtained firmness (or steadiness) in that state of profound repose he arrived at the state of Turya (or Tureeya, the fourth state of Consciousness). There, he was blissful though devoid of bliss, was existence (or being) as well as non-existence (or non-being) and full of Consciousness as well as not Conscious, which is described as "not this, not this" (by the philosophical portions of the Vedas, i.e., the Upanishad-s.)

Note: This apparently paradoxical statement expresses the fact that the fourth state of Consciousness transcends 'experience' and defies definition.

ततः तत् संबभूवासौ यत् गिरामप्यगोचरः ।।37।।
पुरुषो यो हि सांख्यानां ब्रह्म ब्रह्मविदां तथा ।
शिवः शैवमतस्थानां सर्वं सुसमचेतसाम् ।।38।।
यत् सर्वशास्त्रसिद्धान्तो यत् सर्वहृदयानुगम् ।
यत् अनुत्तमनिष्पन्दं दीपकं तेजसामपि ।।39।।

स्वानुभूत्येकमात्रं च सर्वं च सर्वगं तथा ।
यत् एकं चाप्यनेकं च विजरामरणं पदम् ॥40॥

37–40. Then, he became That which is indescribable even by speech, which is the Purusha (or the Person or the Spirit) of the Saankhya-s (the followers of one of the six orthodox schools of philosophy), so also the Brahman of the knowers of Brahman (the name by which the Supreme Spirit or the Ultimate Reality is referred to in the Veda-s), Siva of the followers of the cult of Siva (or the Supreme Personality of Godhead according to this sect), and the 'All' of those whose minds are even (or wholly good), which is the true, logical conclusion (or the established view) of all the scriptures, which corresponds to the heart (or inmost being) of all, which is the unsurpassed and steady illuminator of even luminous bodies, which is (of the nature of) one's own direct cognition only, which is the 'all' and also all-pervading, which is the 'one' and also the 'many' and which is the abode devoid of decay and death.

त्रिंशद्वर्षसहस्राणि विहृत्यैवं यथासुखम् ।
वीतहव्यः शशामैवं पुनर्जन्मविवर्जितः ॥41॥

41. Having passed thirty thousand years thus at pleasure, Veetahavya became quiet (or extinguished) destitute of re-births.

4. चित्तनाशो द्विविधः—The Two Kinds of Disappearance of the Mind

श्रीराम उवाच—Sree Raama said:

जीवन्मुक्तशरीराणां कथं आत्मविदां वर ।
शक्तयो नेह दृश्यन्ते आकाशगमनादिकाः ॥42॥

42. Best among knowers of the Self! How is it that powers like moving in the sky are not seen here in the bodies of those liberated while living?

वसिष्ठ उवाच—Vasishtha said:

अनात्मवित् अमुक्तोऽपि नभोविहरणादिकम् ।
द्रव्यमन्त्रक्रियाकालशक्त्या प्राप्नोति राघव ॥43॥

43. Raaghava! One who is not the knower of the Self, though he is not liberated, obtains (abilities) like moving in the sky by the power of (suitable) materials, sacred words, religious rites and (opportune) time.

नात्मज्ञस्यैष विषयः आत्मज्ञोह्यात्मदृक् स्वयम् ।
यस्येच्छा विद्यते काचित् स सिद्धीः साधयत्वलम् ॥44॥

44. It is not so with the knower of the Self. Because, the knower of the Self, is himself the Self-knowledge (i.e., he has become the undivided Consciousness devoid of subject and object and hence desireless). Let the person to whom, even a little of desire exists, secure enough powers.

आत्मज्ञस्य तु पूर्णस्य नेच्छा संभवति क्वचित् ।
परमात्मपदप्राप्तौ नोपकुर्वन्ति सिद्धयः ॥45॥

45. To the knower of the Self who is fulfilled, on the other hand, desire does not arise in any case. (Such) powers (or abilities) do not assist in the attainment of the abode of the Supreme Self.

श्रीराम उवाच—Sree Raama said:
वीतहव्यतनुर्मग्ना कथं क्लिन्ना न भूतले ।

46. How was the body of Veetahavya, which was immersed within the surface of the earth, not wetted (i.e., not affected by underground water and the like)?

सबाह्याभ्यन्तरः स्पन्दः चित्तजो वातजोऽथवा ॥46॥
न यस्य विद्यते तस्य दूरस्थौ विकृतिक्षयौ ।

46–47. Change and destruction are far away from one, to whom there is no movement, external and internal, produced by the mind or the vital air (Praana).

सबाह्याभ्यन्तरे शान्ते स्पन्दे पवनचेतसोः ॥47॥
धातवः संस्थितिं देहे न त्यजन्ति कदाचन ।

47–48. When the movement of the vital air and the mind is extinguished (or stilled) externally and internally, the essential ingre-

dients of the body (Ḏhaaṯu-s) never abandon their residence (or continuance) in the body.

ये तु विज्ञातविज्ञेयाः वीतरागा महाधियः ॥48॥
विच्छिन्नग्रन्थयः सर्वे ते स्वतन्त्राः तनौ स्थिताः ।

48–49. All those who have known what is fit to be known, are free from desire, possess lofty knowledge and have the knots (of ignorance) torn asunder, remain in the body self-dependent (or uncontrolled by external nature).

श्रीराम उवाच—S̲ree Raama said·
विवेकाभ्युदयात् चित्तस्वरूपेऽन्तर्हिते मुनेः ॥49॥
मैत्र्यादयो गुणाः कुत्र जायन्ते मां प्रभो वद ।

49–50. On account of the rise of discrimination, when the natural state of the mind of the sage has vanished, where are virtues like friendship born? Lord! Tell me (this).

वसिष्ठ उवाच—Vasishtha said:
द्विविधः चित्तनाशोऽस्ति सरूपोऽरूप एव च ॥50॥
जीवन्मुक्तौ सरूपः स्यात् अरूपोऽदेहमुक्तिजः ।

50–51. The destruction of the mind is of two kinds; with form and without form. It is with form in liberation while living. That without form is born in liberation without the body.

चित्तसत्तेह दुःखाय चित्तनाशः सुखाय तु ॥51॥
चित्तसत्तां क्षयं नीत्वा चित्तनाशं उपानयेत् ।

51–52. The existence of the mind is for misery (i.e., productive of sorrow). The destruction of the mind is for happiness (i.e., productive of happiness). Leading the reality of the mind to decay, let one bring on the destruction of the mind.

सुखदुःखाद्यवष्टब्धं अस्मीत्येव विनिश्चलम् ॥52॥
विद्यमानं मनो विद्धि संसारद्रुमदोहदम् ।

52–53. Know the mind as "existing", which is supported by happiness and sorrow and very still only on the cognition, "I am". It is the longing of the tree of worldly existence at budding time.

Note: Legend has it that the Asoka tree longs for the kicks of young ladies and the Bakula for the sprinkling of mouthfuls of liquor at budding time just as pregnant women have peculiar longings during the period of pregnancy. When the tree of worldly existence brings forth the diverse objects, it is the mind which arises first, which, in turn, generates the world.

सुखदुःखदशाः आपत् मदो मान्द्यं महोत्सवः ॥53॥
यं नयन्ति न वैरूप्यं तस्य नष्टं मनो विदुः ।

53–54. They consider his mind as "lost (or destroyed)" whom states of happiness and misery, misfortune, pride, dullness and jubilation do not lead to difference in nature (or outlook).

मैत्र्यादिभिः गुणैः युक्तं भवत्युत्तमवासनम् ॥54॥
भूयोजन्मविनिर्मुक्तं जीवन्मुक्तस्य तन्मनः ।
सरूपोऽसौ मनोनाशः यत्र भान्ति गुणा इमे ॥55॥

54–55. That mind of the (person) liberated while living, endowed with virtues like friendship, is possessed of excellent mental impressions and is set free from rebirths. That is the destruction of the mind "with form" where these virtues shine.

Note: The spontaneous expression of noble virtues by a person liberated while living is on account of good Vaasana-s (or mental impressions). But these do not bind the mind to worldly existence. Such a mind is ever free.

अरूपस्तु मनोनाशः विदेहमुक्तिजो भवेत् ।
समग्राग्र्यगुणाधारं अपि सत्त्वं प्रलीयते ॥56॥

56. The destruction of the mind "without form", on the other hand, is produced by liberation without the body. Even the existence (of the mind), which is the repository of all the foremost virtues, is completely dissolved.

चित्तनाशे विरूपाख्ये न किंचिदपि विद्यते ।

न गुणाः नागुणाः तत्र न हर्षामर्षसंविदः ॥57॥

57. In the destruction of the mind named "without form", not even a little (of anything) exists; neither virtues nor faults nor the consciousness of pleasure or anger exists there.

Note: The Pure Undivided Consciousness is beyond the limitations of the mind.

इति श्रीवासिष्ठसंग्रहे वीतहव्योपाख्यानं नाम अष्टादशः सर्गः ।

Thus ends the Eighteenth Chapter titled "The Story of Veeṯahavya" in the abridgement of Yogavaasishtha.

एकोनविंशः सर्गः—CHAPTER XIX

चित्तप्रशमनम्—THE QUENCHING (OR THE CALMING) OF THE MIND

1. चित्तस्य द्वे बीजे—THE TWO SEEDS (OR PRIME CAUSES) OF THE MIND

श्रीराम उवाच—Sree Raama said:

ब्रह्मन् संसृतिमृद्वीकालतायाः वितताकृतेः ।
किं बीजं तस्य किं बीजं बीजं तस्यापि किं भवेत् ॥ 1॥

1. Revered Sage! What is the seed (or the prime cause) of the grape-vine (or creeper) of worldly existence which has spread out its form (or body)? What is the cause of that (seed)? What is the origin even of that cause?

वसिष्ठ उवाच—Vasishtha said:

संसृतिव्रततेः बीजं शरीरं विद्धि राघव ।
बीजमस्य शरीरस्य चित्तं आशावशानुगम् ॥ 2॥

2. Raaghava! Know the body as the cause of the creeper of worldly existence. The origin of this body is the mind following the influence of (or submissive to) desire.

द्वे बीजे चित्तवृक्षस्य वृत्तिव्रततिधारिणः ।
एकं प्राणपरिस्पन्दो द्वितीयं दृढभावना ॥ 3॥

3. There are two origins for the tree of the mind, bearing the creeper of thought. One is the movement of Praana (vital air or bio-energy). The second is firm imagination.

यदा प्रस्पन्दते प्राणः नाडीसंस्पर्शनोद्यतः ।
तदा संवेदनमयं चित्तं आशु प्रजायते ॥ 4॥

4. When the vital air (or bio-energy) moves (or vibrates), engaged in its contact with the Naadee-s (or channels of bio-energy), then

the mind consisting of feeling (or sensation) is born quickly.

Note: Praaṉa cannot be equated with the breath. It is the vital energy that is responsible for physiological functions and it operates through nervous and other channels in the body. Breathing is only one of its manifestations (or effects). Often-times, Yogic texts designate the breath by the term Praaṉa while dealing with the control of bio-energy through the regulation and control of breathing, which is considered to be the most effective way of controlling Praaṉa.

सती सर्वसमा संवित् प्राणस्पन्देन बोधिता।
संवेद्यं आदरात् याति ततो दुःखानि चेतसः ॥ 5॥

5. Consciousness, existing wholly even (or unmoved), aroused by the movement of Praaṉa (or vital air), proceeds towards what is fit to be perceived (or known) on account of attention (or desire). Then (arise) the sorrows of the mind.

योगिनः चित्तशान्त्यर्थं कुर्वन्ति प्राणरोधनम्।
चित्तस्योत्पत्तिमपरां वासनाजनितां शृणु ॥ 6॥

6. Yogin-s practise the restraint of Praaṉa (or the vital air) for the sake of tranquillity of the mind (or the cessation of thought). Hear the other (manner) of the birth of the mind occasioned by mental impressions (carried through the succession of previous births.)

Note: These mental impressions or Vaasana-s constitute the memory of experiences in the present incarnation and the impressions on the "unconscious" (to use a modern expression of psychology) stored during previous incarnations.

दृढभावनया त्यक्तपूर्वापरविचारणम्।
यत् आदानं पदार्थस्य वासना सा प्रकीर्तिता ॥ 7॥

7. The seizing of objects by firm idea (or imagination), abandoning the investigation of (or reflection on) the earlier and the later (states), is declared as Vaasanaa (or mental impression).

भावितं तीव्रसंवेगात् आत्मना यत् तदेव सः।
भवत्याशु च तद्रूपो वासनाविवशीकृतः ॥ 8॥

8. Whatever is imagined resolutely by oneself, he is only that. Soon, he becomes of the nature of that, brought under the control of (or dependent on) mental impressions.

प्रपश्यति यदेवैतत् सद्वस्त्विति विमुह्यति।
वासनावेगवैवश्यात् स्वरूपं प्रजहाति सः ॥ 9॥

9. He is confused that this here, which he (surely) sees, is the real thing. He forsakes his natural state on account of having lost control over himself through the force of mental impressions.

यत् अवस्तुनि वस्तुत्वं तत् चित्तं विद्धि राघव।
दृढाभ्यासं पदार्थैकवासनात् अतिचञ्चलम् ॥10॥
चित्तं संजायते जन्मजरामरणकारणम्।

10–11. Raaghava! Know that as the mind which (perceives) reality in unreality. On account of mental impressions solely of objects, the mind which is of firm habit and extremely fickle, becomes the cause of births, old age and death.

यदा न वास्यते किंचित् हेयोपादेयरूपि यत् ॥11॥
स्थीयते सकलं त्यक्त्वा तदा चित्तं न जायते।

11–12. When nothing whatsoever, appearing as fit to be abandoned or fit to be acquired, is lodged in the mind and it remains having renounced everything, then it does not rise.

सर्वं अन्तः परित्यज्य शीतलाशयवर्ति यत् ॥12॥
वृत्तिस्थमपि तत् चित्तं असद्रूपं उदाहृतम्।

12–13. That mind is declared to be of non-existent nature, which, having given up everything within, abides in its cool resting place (or retreat), though existing in its course (or movement).

भृष्टबीजोपमा येषां वासना रसवर्जिता ॥13॥
अचित्ताः इति कथ्यन्ते जीवन्मुक्ता हि ते स्थिताः।

13–14. They are declared to be free from the mind, whose mental impression (or knowledge derived from memory) is destitute of taste

(or liking) and resembles a roasted seed (in its inability to sprout). They are indeed liberated while living.

वासनावशतः प्राणस्पन्दः तेन च वासना ॥14॥
जायते चित्तबीजस्य तेन बीजाङ्कुरक्रमः ।
एकस्मिस्तु तयोः क्षीणे क्षिप्रं द्वे अपि नश्यतः ॥15॥

14–15. The movement of Praa<u>n</u>a (or vital energy) (happens) under the influence of mental impressions. Also, mental impression (is gathered) through the movement of Praa<u>n</u>a (or vital energy). By that, there arises the succession of seed and sprout, to the mind which is the seed. When one among those two is worn away, even the two are speedily destroyed.

2. असंवेदनम्—Absence of Knowing (or Experiencing)

संवेद्यं एतयोः बीजं तत्त्यागात् नश्यति द्वयम् ।
संविदं विद्धि संवेद्यबीजं राम तया विना ॥16॥
न संभवति संवेद्यं तैलहीनः तिलो यथा ।

16–17. What is known (or experienced) is the seed (or cause) of these two, (movement of vital energy and mental impression). By the renunciation of that (or the known), both (movement of vital energy and mental impression) perish. Raama! Understand knowing (or experiencing) as the seed (or cause) of the known (or the experienced). Without that (knowing or experiencing), the known (or the experienced) does not arise (or exist), just as the sesamum seed (does not exist) without the oil.

संवेदनं अनन्ताय दुःखाय जननात्मने ॥17॥
असंवित्तिः अजाड्यस्था सुखायाजननात्मने ।

17–18. Knowing (or experiencing) is for (or productive of) endless sorrow consisting of (or of the nature of) birth. Absence of knowing (or experiencing) abiding in (a state) free from dullness is for (or productive of) happiness consisting of (or of the nature of) freedom from birth.

श्रीराम उवाच—Sree Raama said:

असंवित्तिः अजाड्यस्था कीदृशी भवति प्रभो ॥18॥
असंवित्तौ च जाड्यं तत् कथं वा विनिवर्तते ।

18–19. Revered Lord! Of what nature is absence of knowing (or experiencing)? When there is the absence of knowing (or experiencing), how possibly does that dullness cease?

वसिष्ठ उवाच—Vasishtha said:

यः सर्वत्रानवस्थास्थो विश्रान्तास्थो न कुत्रचित् ॥19॥
जीवो न विन्दते किंचित् असंवित् अजडो हि सः ।
जीवन्मुक्तः स विज्ञेयः कुर्वन् कार्यशतान्यपि ॥20॥

19–20. He who has no settled support (or means of abiding) everywhere, nor has reposed stay anywhere, that (liberated) soul does not recognise (or experience) anything (of the known). He is not knowing (or experiencing) but is not dull (since he is of the nature of pure undivided consciousness). He ought to be known as liberated while living, though doing hundreds of acts.

Note: The liberated one does not seek the known. His mind does not rest in the known. It has no prop (or support) anywhere. It abides in pure awareness freed from the past and without creating the future.

समस्तवासनां त्यक्त्वा निर्विकल्पसमाधितः ।
आनन्दित्वं भवेद्यच्च तदप्यन्तर्विलीयते ॥21॥

21. Having renounced all mental impressions, even that state of Bliss which arises from Nirvikalpa Samaadhi (or absorption in absolute Consciousness) is dissolved within.

अजडो गलितानन्दः त्यक्तसंवेदनः सुखी ।
तरेत् दुःखाम्बुधेः पारं अपारगुणसागरम् ॥22॥

22. The one who is not dull, whose Bliss has dropped, who has renounced knowing (or experiencing) and is at ease, shall cross over to the farther shore of the ocean of sorrow, (wherein lies) the inexhaustible sea of excellence.

अथास्याः संविदो राम सन्मात्रं बीजमुच्यते ।
द्वे रूपे तत्र सत्तायाः नाना चैकमिति स्मृते ॥23॥

23. Raama! Mere existence is said to be the seed (or origin) of this knowing. In that, there are two forms of existence, declared as the one and the manifold.

घटता पटता तत्ता त्वत्ता मत्तेति कथ्यते ।
सत्तारूपविभागेन यत् तत् नानाकृति स्मृतम् ॥24॥

24. What is declared as the state of a vessel, cloth, that, you and me on account of the division in the form (or nature) of existence, that is considered to be of manifold appearance.

विशेषं संपरित्यज्य सन्मात्रं यत् अलेपकम् ।
एकरूपं महारूपं सत्तायाः तत् पदं विदुः ॥25॥

25. Having completely abandoned all distinction, that which is stainless and is of the nature of Pure Existence is known as the abode of Existence having one form of extensive nature.

सत्तासामान्यमात्रस्य या कोटिः परमावधिः ।
सैवास्य जगतो बीजं यतः तस्या हि जायते ॥26॥

26. That which is the climax and ultimate limit of the totality of existence is the seed of this world, for which reason, (the world) is indeed born from that (Ultimate Existence).

तत् हेतुः सर्वहेतूनां तस्य बीजं न विद्यते ।
स सारः सर्वसाराणां तस्मात् सारो न विद्यते ॥27॥
तस्मिंश्चावगते चेतः शान्ति आप्नोति नैष्ठिकीम् ।

27–28. That is the cause of all causes. There is no Cause (or origin) for it. That is the essence of all essences. There is no substance beyond that. When that is known, the mind attains lasting (or perfect) tranquillity.

श्रीराम उवाच—Sree Raama said:

एतानि तानि प्रोक्तानि त्वया बीजानि मानद ॥28॥

कतमस्य प्रयोगेण शीघ्रं आसाद्यते पदम् ।

28–29. Sage! These causes (or origins) are the ones mentioned by you. By the practice of which of these many is the (supreme) abode reached quickly?

वसिष्ठ उवाच—Vasishtha said:
एतेषां दुःखबीजानां प्रोक्तं यत् यत् मयोत्तरम् ॥29॥
तस्य तस्य प्रयोगेण शीघ्रं आसाद्यते पदम् ।

29–30. Of these seeds (or causes) of sorrow, whatever has been mentioned by me subsequently, by the practice of that (state) (in preference to the earlier), the (supreme) abode is reached quickly.

सत्तासामान्यकोटिस्थे द्रागित्येव पदे यदि ॥30॥
पौरुषेण प्रयत्नेन बलात् संत्यज्य वासनाः ।
स्थितिं बध्नासि चेत् साधु पदं प्राप्नोषि तत्क्षणे ॥31॥

30–31. Having renounced (all) mental impressions forcefully by manly effort, if you fasten (or fix) your natural state forthwith to the abode that is at the limit of the totality of existence, then you will attain verily at that moment, the perfect abode (of undivided Consciousness or Pure Being).

सत्तासामान्यरूपे वा करोषि स्थितिमङ्ग चेत् ।
तत्किंचिदधिकेनैव यत्नेनाप्नोषि तत्पदम् ॥32॥

32. Or if you abide in your nature which is identical with (pure) existence, then you will attain that state (of liberation) only with a little greater effort.

संवित्तत्त्वे कृतध्यानो यदि तिष्ठसि राघव ।
तद्यत्नेनाधिकेनोच्चैः आसादयसि तत्पदम् ॥33॥

33. Raaghava! If you abide in the principle of consciousness with meditation accomplished, then you will reach that state (of liberation) with much greater effort.

Note: The three verses above, describe the process of freedom from

the known and identity with Absolute Reality in the decreasing order of perfection: 1. Complete renunciation of all mental impressions, transcendence of the totality of existence instantaneously and abidance in the One Pure Being. 2. Identity with one's inmost nature which is Pure Existence or Being leading to transcendence of individuality and abidance in the One undifferentiated Existence or Being 3. Transcendence of thought and abidance in the Pure Consciousness which ultimately leads to the loss of individuality and absorption in the One Pure Existence or Being.

3. मनोनाशादित्रयम् —The Three Means—Destruction of the Mind and Others

संवेद्ये केवले ध्यानं नैव सिध्यत्यसंभवात् ।
वासनासंपरित्यागे यदि यत्नं करोषि च ॥34॥
तत् ते शिथिलतां यान्ति सर्वाधिव्याधयः क्षणात् ।

34–35. Meditation is just not accomplished merely on the 'known' since it is inconsistent. If you take effort in the renunciation of mental impressions, then, all your mental anguish and physical illness are severed (or cast off) instantly.

यावत् न लीयते चित्तं न तावत् वासनाक्षयः ॥35॥
न क्षीणा वासना यावत् तावत् चित्तं न शाम्यति ।

35–36. As long as the mind is not dissolved, so long there is no destruction of mental impressions. As long as mental impression is not destroyed, so long the mind is not extinguished.

यावत् न तत्त्वविज्ञानं न तावत् चित्तसंक्षयः ॥36॥
न चित्तोपशमो यावत् न तावत् तत्त्ववेदनम् ।

36–37. As long as there is no knowledge of Truth (or Reality) so long there is no extinction of the mind. As long as there is no extinction of the mind, so long there is no perception of Truth (or Reality).

यावत् न वासनानाशः तावत् तत्त्वागमः कुतः ॥37॥
यावत् न तत्त्वसंप्राप्तिः न तावत् वासनाक्षयः ।

37–38. As long as there is no destruction of mental impressions, so long, whence is the knowledge of the true (or essential) nature (of oneself)? As long as the true (or essential) nature (of oneself) is not attained, so long, there is no destruction of mental impressions.

तत्त्वज्ञानं मनोनाशो वासनाक्षय एव च ॥38॥
मिथः कारणतां गत्वा दुःसाध्यानि भवन्ति हि ।

38–39. Knowledge of the true (or essential) nature (of oneself), the destruction of the mind and also the extinction of mental impressions, having become the cause of each other, are indeed difficult to be accomplished.

तस्मात् राघव यत्नेन पौरुषेण विवेकतः ॥39॥
भोगेच्छां दूरतः कृत्वा त्रयं एतत् समाश्रयेत् ।

39–40. Raaghava! Therefore, having thrown far away the desire for enjoyment by manly (or courageous) effort, out of discrimination, let one have recourse to these three.

समकालं चिराभ्यस्ताः भवन्ति फलदाः मुनेः ॥40॥
त्रिभिः एभिः चिराभ्यस्तैः त्रुटयन्ति ग्रन्थयोऽखिलाः ।

40–41. Practised for a long time simultaneously, these become fruitful to a sage. All the knots (of ignorance or bondage) break, by these three practised for a long time.

वासनासंपरित्यागसमं प्राणनिरोधनम् ॥41॥

41. The restraint of Praana (or vital air) is equal (in effect) to the renunciation of mental impressions.

प्राणायामदृढाभ्यासैः युक्त्या च गुरुदत्तया ।
आसनाशनयोगेन प्राणस्पन्दो निरुध्यते ॥42॥

42. The movement of the vital energy is arrested by the firm practices of Praanaayaama (or regulation and control of breath), by the expedient given by the (spiritual) preceptor and by the employment of (suitable yogic) postures and diet.

अध्यात्मविद्याधिगमः साधुसङ्गम एव च ।
वासनासंपरित्यागः प्राणस्पन्दनिरोधनम् ॥43॥
सतीषु युक्तिष्वेतासु हठात् नियमयन्ति ये ।
चेतः ते दीपमुत्सृज्य विनिघ्नन्ति तमोऽञ्जनैः ॥44॥

43–44. When these means like the acquisition of the knowledge of the Supreme Spirit, the association of sages, the renunciation of mental impressions and the restraint of the movement of the vital air are there, those who control the mind forcibly (try to) destroy (or dispel) darkness by Collyria (or black pigments used to paint eye-lashes) abandoning the lamp.

4. अध्यात्मविचारः—The Investigation into the Nature of the Supreme Spirit

तस्मात् एतां परित्यज्य दुर्दृष्टिं रघुनन्दन ।
शुद्धां संविदमाश्रित्य वीतरागः स्थिरो भव ॥45॥

45. Raama! Therefore, having abandoned this wrong perception and resorting to Pure Consciousness, be still (or quiescent) devoid of passion.

किं इदं स्यात् जगत् किं स्यात् अहं इत्यनिशं शनैः ।
विचारयाध्यात्मदृशा स्वयं वा सज्जनैः सह ॥46॥

46. "What could this world be? What could I be?" Reflect thus quietly and incessantly from the view (or perception) of the Supreme Spirit, either by yourself or along with virtuous (or spiritual) people.

विचारोत्थात्मविज्ञानं ज्ञानस्याङ्गं विदुः बुधाः ।
ज्ञानाभिगममात्रेण स्वयं चित्तं प्रसीदति ॥47॥

47. Wise men consider the knowledge of the Self arising from investigation (or reflection) as a limb (or constituent part) of Sacred Knowledge (derived from meditation of the Self or Supreme Spirit). By the mere arrival of this Knowledge (or Self-realisation), the mind clears up (or is satisfied).

अतत्त्वज्ञं अविश्रान्तं अलब्धात्मानं अस्थितम् ।
निगिरन्तीन्द्रियाण्याशु हरिणा इव पल्लवम् ॥48॥

48. The senses swallow quickly one who is not the knower of Truth (or Reality), who is not tranquil, who has not perceived the Self and who is not steady (or determined), just as deer (eat up) a sprout (or a blade of grass).

सङ्गः कारणमर्थानां सङ्गः संसारकारणम् ।
सङ्गः कारणमाशानां सङ्गः कारणमापदाम् ॥49॥

49. Attachment is the cause of objects (or affairs). Attachment is the cause of worldly existence. Attachment is the cause of hopes (or desires). Attachment is the cause of calamities.

मलिना वासना यैषा सा सङ्ग इति कथ्यते ।
जीवन्मुक्तशरीराणां अपुनर्जन्मकारिणी ॥50॥
मुक्ता हर्षविषादाभ्यां शुद्धा भवति वासना ।

50. That mental impression here, which is impure, is declared as attachment. The mental impression of those liberated while living in the body is pure, freed from exultation and dejection and causing no re-birth.

अजीवन्मुक्तरूपाणां दीनानां मूढचेतसाम् ॥51॥
कथ्यते सङ्गशब्देन वासना भवकारिणी ।

51–52. The mental impression of those whose condition is that of one not liberated while living and who are miserable and ignorant, is indicated by the word 'attachment'; it is productive of birth (or worldly existence).

संपदि विपदिचात्मा यदि ते लक्ष्यते समः ॥52॥
दुःखैः न ग्लानिमायासि यदि हृष्यसि नो सुखैः ।
यथाप्राप्तानुवर्ती च तदाऽसङ्गोसि राघव ॥53॥

52–53. Raama! When your Self (or inmost being) is perceived as equal (or the same) in prosperity or in adversity, when you do not

attain weariness by sorrows, when you do not exult in pleasures and conform to (the situation) as obtained, then you are unattached.

इति श्रीवासिष्ठसंग्रहे चित्तप्रशमनं नाम एकोनविंशः सर्गः ॥

Thus ends the Nineteenth Chapter titled "The Quenching of the Mind" in the abridgement of Yogavaasishtha.

विंशः सर्गः—CHAPTER XX

चिदात्मभावना—CONTEMPLATION OF THE SELF THAT IS PURE CONSCIOUSNESS

1. भ्रमकारणम्—THE CAUSE OF DELUSION

वसिष्ठ उवाच Vasishtha said:

दिक्कालाद्यनवच्छिन्नं शान्तं चिन्मात्रमक्षयम् ।
ब्रह्मैवाहमिति स्थित्वा मौनी स्वात्मसुखो भव ॥ 1॥

1. "I am only Brahman (or the Supreme Spirit) not divided by space, time and the like, tranquil, pure consciousness only and imperishable;" thus remaining (in meditation), be silent, happy in your own self.

अज्ञानकलना यावत् यावदब्रह्मभावना ।
यावदास्था जगज्जाले दृश्ये यावच्च सत्यता ॥ 2॥
देहे यावदहंभावस्तावत् चित्तादिकल्पना ।

2–3. As long as there is the assumption of (spiritual) ignorance, as long as there is the idea that one is not Brahman (or the Supreme Spirit), as long as there is regard (or care) for the web (or illusion) of the world, as long as there is the idea of reality in the "seen" (or the visible object) and as long as there is the sense of 'I' in the body, so long there is the imagination (or idea) of mind and the like.

भोगेष्वनास्थचित्तस्य शीतलामलनिर्वृतेः ॥ 3॥
छिन्नाशापाशजालस्य क्षीयते चित्तविभ्रमः ।

3–4. To one whose mind is indifferent to enjoyments, who has satisfaction which is cool and stainless, and whose snare consisting of chains of hopes has been cut, the delusion of the mind is destroyed.

अन्तर्मुखतया सर्वं चिद्वह्नौ त्रिजगत्तृणम् ॥ 4॥
जुह्वतोऽन्तर्निवर्तन्ते मुनेः चित्तादिविभ्रमाः ।
चित्तं ज्ञानाग्निना दग्धं न भूयः परिरोहति ॥ 5॥

4–5. To the sage who is offering (as oblation) all the straw (in the form) of the three worlds in the fire of Consciousness inwardly, the delusions of the mind and the like turn away from within. The mind burnt by the fire of knowledge does not spring up again.

सर्वेषामपि जीवानां स्थितैवैषा चिदव्यया।
किन्त्वबोधवशादस्याः सर्वे कृपणतां गताः ॥ 6॥

6. This immutable (or imperishable) Consciousness is verily existing in all living beings. But, on account of ignorance of this (Consciousness), all have fallen into wretchedness.

अज्ञानं आपदां निष्ठा का हि नापदजानतः।
इयं संसारसरणिः वहत्यज्ञप्रमादतः ॥ 7॥

7. Ignorance is the basis of calamities. What indeed is not a misfortune to one who does not understand? This course of worldly existence flows on account of the inattention (or insanity) of the ignorant.

संवेद्येनापरामृष्टं शान्तं सर्वात्मकं च यत्।
तत् सच्चिदाभासमयं अस्तीह कलनोज्झितम् ॥ 8॥

8. There exists here That (Reality) which consists of the light of Being-Consciousness, abandoned by 'knowing', untouched by the 'known', tranquil and of the nature of the 'Whole'.

Note: That Reality is destitute of the process of 'knowing' which is of the mind, absolutely free from the 'known' and is undivided Being-Consciousness.

2. अविद्याविभागः—The Division of Spiritual Ignorance

समुवेति स्वतस्तस्मात् कलाकलनरूपिणी।
सूक्ष्मा मध्या तथा स्थूला चेतिसा कल्प्यते त्रिधा ॥ 9॥

9. There rises by itself from that (Being-Consciousness) a small part of the nature of 'knowing'. That is produced (or arranged) in three ways—the subtle, the middling and so also the gross.

सत्त्वं रजस्तम इति चैषैव प्रकृतिः स्मृता।

एषैव संसृतिः जन्तोः अस्याः पारं परं पदम् ॥10॥

10. Only this (appearance from the Pure Being-Consciousness) is regarded as Prakṟti (or Nature) (constituted of the three energies or qualities), Saṯtva (or light, knowledge and harmony), Rajas (or agitation, passion and activity) and Ṯamas (or darkness, ignorance and inertia). Only this, is the course of worldly life of a living being. Its furtherest limit is the Supreme abode (or Reality).

अत्र ये तु त्रयः प्रोक्ताः गुणास्तेऽपि त्रिधा स्मृताः ।
नवधैवं विभक्तेयं अविद्या गुणभेदतः ॥11॥

11. What have been mentioned here as the three Guṉa-s (or qualities or energies), they are also regarded (each) in three ways. Thus, this spiritual ignorance is divided in nine ways on account of difference in quality (or characteristic).

सात्त्विकस्यास्य भागस्य नागाः विद्याधराः तमः ।
रजस्तु मुनयः सिद्धाः सत्त्वं देवा हरादयः ॥12॥

12. Of the part which has the nature of Saṯtva (or light, knowledge and harmony), Naaga-s (or the mythical semi-divine beings having a human face and serpent-tail, inhabiting the nether worlds) and Viḏyaaḏhara-s (or a class of demi-gods) constitute the Ṯamas (or darkness, ignorance and inertia) sub-division. The Rajas (or agitation, passion and activity) sub-division is constituted by sages and the accomplished ones (endowed with supernatural powers). The Saṯtva sub-division is constituted by the gods like Hara (or S̱iva).

शुद्धं सत्त्वं ह्यविद्यायाः भागो विद्येति कथ्यते ।
तिष्ठन्ति ज्ञानिनो मुक्ताः यावद्देहं जगत्स्थितौ ॥13॥

13. The pure Saṯtva, portion of Aviḏyaa or spiritual ignorance is declared as Viḏyaa or spiritual knowledge. Sages endowed with spiritual knowledge remain liberated as long as the body resides in the world.

मौर्ख्यपिण्डः स्थावरादिः तामस्या अवधिं गतः ।
तत्रामनस्त्वं अप्राप्तं मनस्त्वादपि च च्युतम् ॥14॥

14. An object like the mountain which is a mass of stupidity has gone to the limit of the quality of Tamas (or darkness, ignorance and inertia). There, the state free from the mind is not obtained. It has also fallen from the state of the (thinking) mind.

सुप्तपुर्यष्टका यत्र चित् स्थिता दुःखदायिनी ।
मूकान्धजडवत् तत्र सत्तामात्रेण तिष्ठति ॥15॥

15. Where the consciousness remains asleep with its eight-fold body (i.e., the five subtle elements, the mind, the intellect and the ego), it is the giver of sorrow. It remains there merely as 'existence', like a dumb, blind and dull person.

Note: The five Tanmaatra-s or sense-perceptions (i.e. sound, touch, form, taste and smell) together with the internal instruments—the thinking mind, the determinative intellect and the faculty that creates the sense of 'I'—constitute the body, as it were, of the conscious spirit, where it 'sleeps'. When Consciousness 'awakes' or is freed from these limitations, it shines in its own splendour.

श्रीराम उवाच—Sree Raama said:
सत्तामात्रेण संस्थानं मुक्तेः सन्निहितं खलु ।

16. Is not firmly abiding as mere 'existence' close to liberation?

वसिष्ठ उवाच—Vasishtha said:
बुद्धिपूर्वं विचार्यैव यथावस्त्ववलोकनात् ॥16॥
सत्तासामान्यबोधो यः स मोक्षः स्यात् न चान्यथा ।

16–17. Having already investigated intentionally so that, on account of looking out for (or inquiry into) Reality, there is the knowledge of the totality of existence, that would be liberation; not otherwise.

परिज्ञाय परित्यागो वासनानां अपेक्ष्यते ॥17॥
अन्तः सुप्ता स्थिता मन्दा यत्र बीज इवाङ्कुरः ।
वासना तत् सुषुप्तत्वं विद्धि जन्मप्रदं पुनः ॥18॥

17–18. The renunciation of mental impressions is required (after) having thoroughly known them. Where the dull mental impression,

remains asleep within, like the sprout within a seed, know that to be thorough sleepiness (or insensibility) causing birth again.

स्थावरादय एते हि सुषुप्तपदमाश्रिताः।
तेषां अन्तः स्थिता एव वासनाः बीजरूपतः ॥19॥

19. These stationary objects (such as stones, trees) and the like have indeed resorted to the state of thorough sleep (or insensibility). The mental impressions just exist within them in seed-form.

यत्रास्ति वासनाबीजं तत् सुषुप्तं न सिद्धये।
निर्बीजा वासना यत्र तत् तुर्यं सिद्धिदं स्मृतम् ॥20॥

20. Where there is the seed (or germ) of mental impression, that is the state of sleep and does not (bring about) fulfilment (or Self-realisation). Where the mental impression is without seed, that is the fourth state of Consciousness Turya Tureeya). That is regarded as producing (spiritual) perfection.

वासनायाः तथा वह्नेः ऋणव्याधिद्विषामपि।
स्नेहवैरविषाणां च शेषः स्वल्पोऽपि बाधते ॥21॥

21. Even a little of the residue of mental impressions as well as that of fire, debt, disease, enemy, oiliness (or affection), hostility and poison oppresses (or vexes).

निर्दग्धवासनाबीजः सत्तासामान्यरूपवान्।
सदेहो वा विदेहो वा न भूयो दुःखभाग्भवेत् ॥22॥

22. One who has burnt the seed of mental impressions and has the nature of the generality (or totality) of Existence will not be unhappy again, whether he is with the body or without the body.

आत्मदृष्टिः अदृष्टैषा संसारभ्रमदायिनी।
दृष्टा सती समग्राणां दुःखानां क्षयकारिणी ॥23॥

23. When this knowledge of the Self has not manifested, it is the producer of the delusion of worldly existence; when manifested, it causes the destruction of all sorrows.

अस्यास्त्वदर्शनं यत् तत् अविद्येत्युच्यते बुधैः ।
अविद्या हि जगद्धेतुः ततः सर्वं प्रवर्तते ॥24॥

24. The non-manifestation of this (Self-knowledge) is called Avidyaa (or spiritual ignorance) by the wise. This Avidyaa is indeed the cause of the world. From that everything arises.

3. अनुसन्धानक्रमः—The Method of Scrutiny

एतावदेवाविद्यात्वं नेदं ब्रह्मेति निश्चयः ।
एष एव क्षयोऽस्याः यत्. ब्रह्मेदमिति निश्चयः ॥25॥

25. So much only is the state of spiritual ignorance which is the conviction that this is not Brahman (or the Supreme Spirit). This alone is its end (i.e. the end of Avidyaa) which is the conviction that this is Brahman (or the Supreme Spirit).

अभ्यासेन विना राम नोदेति ब्रह्मभावना ।
ब्रह्म चित् ब्रह्म भुवनं ब्रह्म भूतपरम्परा ॥26॥
ब्रह्माहं ब्रह्म मच्छत्रुः ब्रह्म मन्मित्रबान्धवाः ।
सर्वमेव हि ब्रह्मेति भाविते तिसुखी किल ॥27॥

26–27. Raama! Perception (or Direct knowledge) of Brahman (or the Supreme Spirit) does not arise without (spiritual) practice. "Brahman is Pure Consciousness. Brahman is the world. Brahman is the succession of living beings. I am Brahman. Brahman is my enemy. Brahman is my friends and relatives. Everything is indeed Brahman only"—One indeed becomes extremely happy when this is meditated upon.

दुःखौघमयं अज्ञस्य ज्ञस्यानन्दमयं जगत् ।
अन्धं भुवनं अन्धस्य प्रकाशं तु सचक्षुषः ॥28॥

28. The world consists of a multitude of sorrows to the ignorant. To the wise the world is full of Bliss. The world is dark to the blind; but bright to the one with eyes.

"प्रशान्तसर्वसङ्कल्पं चिदात्मानं उपास्महे ।
शब्दरूपरसस्पर्शगन्धैः आभासमागतम् ॥29॥

तैरेव रहितं शान्तं चिदात्मानं उपास्महे।
महामहिमसंयुक्तं रहितं सर्वभूतिभिः ।।30।।
कर्तृत्वे वाऽप्यकर्तारं चिदात्मानं उपास्महे"।

29–31. "We meditate on the Self that is Pure Consciousness (in which) all thought has ended. We meditate on the Self that is Pure Consciousness which has come to appearance through the five senses—sound, form, taste, touch and smell—, is free from them and is calm. We meditate on the Self that is Pure Consciousness which is endowed with great glory, is free from all births and a non-doer even when there is possibly, doership."

इति निश्चित्य ये सत्ये पदे सुखमवस्थिताः ।।31।।
न नन्दन्ति न निन्दन्ति जीवितं मरणं तथा।
मनस्तेषां तु नीरागं अनुपाधि गतभ्रमम् ।।32।।
असक्तं मुक्तमाशान्तं परं सत्त्वपदं गतम्।

31–33. Thus having resolved, those who are happily established in the abode of Truth (or Reality) neither rejoice at nor condemn life as also death. But their mind is free from passion, without limitation (by factors like time and space), with delusions departed, not attached (to worldly life), liberated, tranquil all around and gone to the highest abode of Pure Existence.

प्राकृताचारसंप्राप्ते कुर्वन्तः कर्म केवलम् ।।33।।
स्थिता विगतसंरम्भं अपरा इव मेरवः।

33–34. When the usual practice is obtained, performing the work entirely, they remain free from agitation like Meru mountains in other forms.

4. द्विविधो योगः—Two Kinds of Yoga.

श्रीराम उवाच—Sree Raama said:

प्राणस्पन्दनिरोधेन वासनाविलयोदये ।।34।।
जीवन्मुक्तपदे ब्रह्मन् वद विश्रम्यते कथम्।

34–35. When the dissolution of mental impressions is produced by the restraint of the movement of Praaṉa (or the vital air), how does one repose in the state of liberation while living? Tell me (that), revered Sage!

वसिष्ठ उवाच — Vasishtha said:

संसारतरणे युक्तिः योगशब्देन कथ्यते ॥35॥
तां विद्धि द्विप्रकारां त्वं चित्तोपशमधर्मिणीम् ।
आत्मज्ञानप्रकारोऽथ प्राणानां संयमस्तथा ॥36॥

35–36. The means for crossing over the course of worldly existence is called by the name Yoga. Know that (yoga) having the characteristics of the cessation of the mind, to be of two kinds—the way of Self-knowledge and the control of the Praaṉa-s (or the vital airs).

प्रकारौ द्वावपि प्रोक्तौ योगशब्देन यद्यपि ।
तथाऽपि रूढिमायातः प्राणयुक्तौ असौ भृशम् ॥37॥

37. Though both the ways are spoken of by the word Yoga, even then, this (word) has very much attained traditional usage in the harnessing (or use) of Praaṉa (or the vital air).

समौ उपायौ शास्त्रोक्तौ नूनं एकफलप्रदौ ।
असाध्यः कस्यचित् योगः कस्यचित् ज्ञाननिश्चयः ॥38॥

38. The two equal means are told by the scriptures. Certainly, they give the same result. To some person, Yoga is not feasible (or attainable); to some (other) person certainty of knowledge is not attainable.

मम त्वभिमतो राम सुसाध्यो ज्ञाननिश्चयः ।
तयोः ज्ञानं तव प्रोक्तं योगोऽयं प्रोच्यते शृणु ॥39॥

39. Raama! My accepted (view) is that certainty of knowledge is easily attainable. Of the two, knowledge has been told to you. This Yoga is (now) described. Hear (this).

इति श्रीवासिष्ठसंग्रहे चिदात्मभावना नाम विंशः सर्गः ॥

Thus ends the Twentieth Chapter titled "Contemplation of the Self that is Pure Consciousness" in the abridgement of Yoga-vassishtha.

एकविंशः सर्गः—CHAPTER XXI

भुशुण्डोपाख्यानम्—THE STORY OF BHUSUNDA

1. भुशुण्डोत्पत्तिः—THE ORIGIN OF BHUSUNDA

वसिष्ठ उवाच—Vasishtha said:

अत्र ते कथयिष्यामि वृत्तान्तं परमाद्भुतम्।
शातातपो मुनिः प्राह पुराऽऽस्थाने शतक्रतोः॥ 1॥

1. In this matter, I shall tell you a most wonderful narrative which the sage Saataatapas told formerly in the assembly of Indra (the king of the demi-gods).

"मेरोः ईशानकोणस्थकल्पवृक्षस्य मूर्धनि।
कश्चित् निवसति श्रीमान् भुशुण्डो नाम वायसः॥ 2॥

2. On the top of the 'wish-yielding' tree situated in the north-east quarter of the Meru mountain, there dwells a certain dignified crow by name Bhusunda.

स विश्रान्तमतिः शान्तो वीतरागो महामतिः।
चिरंजीवी तथा स्वर्गे न भूतो न भविष्यति"॥ 3॥

3. He is one whose thought has ceased, calm, free from passion, high-minded, and long-lived. (One like him) never was or will be in the heaven.

इदं श्रुत्वा च तं द्रष्टुं अहं यातः कुतूहलात्।
कल्पद्रुमस्थमद्राक्षं भुशुण्डं द्विजसेवितम्॥ 4॥

4. Having heard this, I went to see him, out of curiosity. I saw Bhusunda, worshipped by the twice-born (or Braahmana-s), seated on the Kalpa tree.

Note: The Kalpa tree is the mythical wish-yielding tree in heaven.

अशङ्कितमपि प्राप्तं वसिष्ठमवबुध्य माम्।
अर्घ्यपाद्यादि संपाद्य मां उवाच खगाधिपः॥ 5॥

5. Having known me as Vasishtha, arrived, though having no doubt, the king of birds spoke to me (after) having provided water for washing the feet and other respectful offerings.

"किमर्थं अद्यागमनं आज्ञां मे दातुमर्हसि।"
इत्युक्तोऽहं तदाऽपृच्छं "जातः कस्मिन् कुले भवान्॥ 6॥
कियत् आयुश्च ते साधो ज्ञातज्ञेयः कथं भवान्"।
इति पृष्टो भुशुण्डोऽसौ प्रवक्तुमुपचक्रमे॥ 7॥

6–7. "For what purpose is your arrival today? You deserve to give me your command." Thus told, I then asked him: "In which family was your honour born? Sage! How much is your age? How has your honour known what is to be known?" Thus asked, that Bhusunda prepared to speak.

भुशुण्ड उवाच—Bhusunda said:

हरस्य प्रमथा यद्वत् परिवारो हि मातरः।
जया च विजया चैव जयन्ती चापराजिता॥ 8॥
सिद्धा रक्ताऽलंबुसा चाप्युत्पला चेति विश्रुताः।
कदाचित् मिलिताः चक्रुः उत्सवं परमं मुदा॥ 9॥

8–9. As there are Pramatha-s, (a class of semi-divine beings) attending on Siva, there are also semi-divine female attendants (or mothers). They are known as Jayaa, Vijayaa, Jayantee, Aparaajitaa, Siddhaa, Raktaa, Alambusaa and Utpalaa. Sometime, come together, they performed a chief festival with joy.

तदा तासां च वाहाश्च ननृतुः पपुरासवम्।
वज्रास्थितुण्डः चण्डाख्यः काको ह्यलंबुसारथः॥10॥

10. Then, even the (birds) carrying them danced and drank intoxicating liquor. The crow named Chanda with a steel-like bony beak was the vehicle of Alambusaa.

रथहंस्यः स्थिता ब्राह्मयः तेन काकेन रेमिरे।
अथ ताः गर्भधारिण्यः सुवते स्माण्डजान् क्रमात्॥11॥
वैरिञ्चे सरसि स्फारे तनयान् एकविंशतिम्।

11-12. The female attendants had female swans as their vehicles. The (swans) sported with that crow. Then those swans, who were pregnant brought forth in course of time twenty-one sons born out of eggs in the large lake belonging to Brahmaa (the Creator).
Note: According to mythology Maanasa is the sacred lake on the mountain Kailaasa, said to be the native place of swans.

एवं ताभ्यस्तु हंसीभ्यो जाता वयं इमे मुने ॥12॥

12. Sage! We here, were thus born from those female swans.

2. कल्पान्तेषु स्थितिः—CONTINUANCE THROUGH THE ENDS OF WORLD-CYCLES

मातृभिः सह हंसीभिः ब्राह्मी भगवती ततः ।
चिरं आराधिताऽस्माभिः प्रसादपरया ततः ॥13॥
तथैवानुगृहीताः स्मो यथा मुक्ता वयं स्थिताः ।

13-14. Thereafter, along with our mother-swans, the Goddess Braahmee (wife of Brahmaa) was worshipped by us for a long time. Then, we were blessed by her, intent on favouring us, in such manner that we remain liberated.

संतृप्तमनसः शान्तास्त्वेकान्ते ध्यानसंस्थितौ ॥14॥
तिष्ठाम इति निश्चित्य पितुः पार्श्वे वयं गताः ।

14-15. 'We shall remain tranquil and with satisfied minds in solitude, in the state of meditation'—thus having resolved, we went near our father.

तेनायं सर्वबाधानां अगम्यः कल्पपादपः ॥15॥
कथितं स्थानमस्माकं तिष्ठामोऽत्र गतज्वराः ।
अद्य मे सफलं पुण्यं भवदागमनेन हि" ॥16॥

15-16. This Kalpa tree inaccessible to all disturbances (or perils) was indicated by him as our place and we remain here free from fever (or anxiety). Today, the merit of my good deeds has borne fruit indeed by the arrival of your honour."

इत्युक्त्वोपरते तस्मिन् इदं रामाहमुक्तवान् ।
"भ्रातरस्ते विहङ्गेश तादृक्सत्त्वा महाधियः ॥17॥
इह कस्मात् न दृश्यन्ते त्वमेवैको हि दृश्यसे" ।

17–18. Raama! Having thus spoken, when he stopped, I told him this: "Lord of Birds! For what reason, your brothers of such nature and noble-minded are not seen here, but, you alone are seen?"

भुशुण्ड उवाच—Bhusunda said:
तिष्ठतां इह नः कालो महान् अतिगतो मुने ॥18॥
युगानां पङ्क्तयः क्षीणाः कल्पानां च महामते ।

18–19. Noble-minded Sage! To us, remaining here, a very long time has passed away. Series of Yuga-s and of Kalpa-s have worn away.

Note: According to Puraanic mythology, the universe is dissolved at the end of every Kalpa which is equivalent to a day of Brahmaa, the Creator. This is also equal to 1000 Yuga-s being a period of 4320 million years of mortals.

एतावता च कालेन सर्व एव ममानुजाः ॥19॥
तनूः तृणमिव त्यक्त्वा शिवे परिणताः पदे ।

19–20. During so much time, all my brothers, having given up their bodies like straw, came to an end in the auspicious abode (of the Supreme Sprit).

दीर्घायुषो महान्तोऽपि सन्तोऽपि बलिनोऽपि च ॥20॥
सर्व एव निगीर्यन्ते कालेनाकलितात्मना ।

20–21. Even when they are long-lived, great, virtuous and strong, all (without exception) are swallowed by time whose nature cannot be reckoned.

इत्युक्तेन मया पृष्टो भुशुण्डो वायसाधिपः ॥21॥
कल्पान्तेषु महाबुद्धे वहत्सूत्पातवायुषु ।
प्रतपत्स्विन्दुभार्केषु कथं तिष्ठसि विज्वरः ॥22॥

21–22. By me, who was told thus, Bhuṣuṇḍa, the king of crows was asked: "Noble-minded One! How do you remain free from fever (or anxiety) at the close of the worldly cycles when violent winds blow and the moon, the constellations and the Sun are burning?"

भुशुण्ड उवाच—Bhuṣuṇḍa said:
यदा शाम्यति कल्पान्ते व्यवहारो जगद्गतः ।
आकाश एव तिष्ठामि विगताखिलकल्पनः ॥23॥

23. When the affair of the world ceases at the end of the world-cycle, I just remain in space devoid of all imagination.

प्रतपन्ति यदाऽऽदित्याः व्योमाङ्गणगतो ह्यहम् ।
वारुणीं धारणां बद्ध्वा तदा तिष्ठामि धीरधीः ॥24॥

24. When the suns burn, then, I remain with composed mind, situated in an area of the sky (or space) and having performed the concentration of the mind relating to the Ocean (or the waters).

यदा शकलिताद्रीन्द्राः वान्ति प्रलयवायवः ।
पार्वतीं धारणां बद्ध्वा खे तिष्ठाम्यचलं तदा ॥25॥

25. When the winds of universal destruction blow, shattering to pieces the best of mountains, then I remain immoveable in space having assumed the holding concentration relating to mountains.

जगद्गलितमेर्वादि यात्येकार्णवतां यदा ।
वायवीं धारणां बद्ध्वा संप्लवेऽचलधीः तदा ॥26॥

26. When Meru and other mountains, vanished from the world, are reduced to the state of universal deluge, then, performing the concentration of the mind relating to air, I float about with a steady intellect.

ब्रह्माण्डपारमासाद्य तत्त्वान्ते विमले पदे ।
सुषुप्तावस्थया तावत् तिष्ठाम्यचलरूपया ॥27॥

27. Having reached the furtherest limit of the universe, I remain indeed in the pure (or stainless) abode which is the limit of Reality

(or the Ultimate Reality), in the state of profound repose, immoveable in nature.

3. विचित्रानुभवः—WONDERFUL (OR VARIED) EXPERIENCE

यावत् पुनः कमलजः सृष्टिकर्मणि तिष्ठति ।
तावत् प्रविश्य ब्रह्माण्डं तिष्ठामि विहगालये ॥28॥

28. When the lotus-born (or Brahmaa, the Creator-God) again occupies himself with the work of creation, then, entering into the universe I remain on the abode of birds (or on the tree).

मत्संकल्पवशेनैव कल्पे कल्पे पुनः पुनः ।
अस्मिन्नेव गिरेः शृङ्गे तरुः इत्थं भवत्ययम् ॥29॥

29. Just through the force of my will, in every world cycle, again and again, this tree comes into being like this, on the top of this very mountain.

वसिष्ठ उवाच—Vasishtha said:
यथा तिष्ठसि पक्षीन्द्र धारणाभिः अखण्डितः ।
कल्पान्तेषु तथा कस्मात् नान्ये तिष्ठन्ति योगिनः ॥30॥

30. Best among birds! For what reason, other Yogin-s do not remain (or exist) at the end of the world-cycles, as you remain undisturbed (or everlasting) through your steady contemplations?

भुशुण्ड उवाच—Bhusunda said:
ब्रह्मन् नियतिरेषा हि दुर्लङ्घ्या पारमेश्वरी ।
ईदृशेन मया भाव्यं भाव्यं नान्यैश्च तादृशैः ॥31॥

31. Sage! This indeed is the dispensation of the Supreme Lord which is difficult to be violated. It is to be so accomplished by me of this kind and not so accomplished by those of that kind.

वसिष्ठ उवाच—Vasishtha said:
किं किं स्मरसि कल्याण चित्रमस्मिन् जगत्क्रमे ।

32. Blessed One! What wonderful things do you remember in this succession of the worlds?

भुशुण्ड उवाच—Bhusunda said:
अशैलवनवृक्षौघां स्मरामीमां धरां अधः ॥32॥
जन्मेन्दुभास्करादीनां इन्द्रोपेन्द्रव्यवस्थितिम् ।
हिरण्याक्षापहरणं वराहोद्धरणं क्षितेः ॥33॥
सागराणां समुद्भूतिं अमृतार्थं च मन्थनम् ।

32–34. I remember this earth below, without its multitudes of mountains, forests and trees, the birth of the moon, the sun and the like, the arrangement of Indra (the lord of the demi-gods) and his younger brother, the taking away of the earth by the demon Hiranya-aksha and its deliverance by Varaaha (or the incarnation of God Vishnu as a boar), the generation of oceans and the churning (of the ocean) for the sake of the nectar of immortality.
Note: The references in the above verses are the events that are deemed to have happened in different ages according to the mythology of the Puraana-s.

मुने ते ब्रह्मपुत्रस्य जन्माष्टममिदं किल ॥34॥
रेणुकापुत्रतां यातः षष्ठवारं इमं हरिः ।

34. Sage! This indeed is the eighth birth for you, the son of Brahmaa (or the Creator-God). Hari (or God Vishnu) has become Parasu-raama (or incarnated as the son of Renuka) for the sixth time here.

त्रिंशत् त्रिपुरविक्षोभान् द्वौ दक्षाध्वरसंक्षयौ ॥35॥
स्मरामि द्वादशं चेदं अमृताम्भोधिमन्थनम् ।
अधुनैकादशं जन्म रामनाम्ना हरेः भवेत् ॥36॥
वसुदेवगृहे चापि भविता जन्मषोडशम् ।

35–37. I remember thirty conflicts of Tripura (the three cities of demons burnt by Siva, the destructive aspect of God), two destructions of the religious sacrifices of Daksha (one of the sons of Brahmaa, the Creator-God and a patriarch of mankind according to Puraanic mythology) and the twelfth churning of the ocean of nectar, here.

Now, there would be the eleventh birth as Raama, of God Hari (or Vishn̲u). And also, the sixteenth birth (as S̲ree Kr̲shn̲a) will happen in the house of Vasud̲eva.

Note: These verses point to the cyclic nature of universal events, every Kalpa or universal age having a similar progression of events. Through mythological allusions, the Yogavaasishtha drives home many universal truths. The narratives contained in this grand treatise on Jn̲'aana and Yoga, it should be remembered, are allegorical in nature.

भ्रान्तिरेषा जगद्रूपा न कदाचन विद्यते ॥37॥
विद्यते तु कदाचिच्च जलबुद्बुदवत् स्थिता ।

37–38. This delusion in the form of the world does not exist at any time. But, it also exists some time, remaining like a bubble of water.

4. **प्राणचिन्ता**—REFLECTION ON PRAAN̲A (OR VITAL AIR OR BIO-ENERGY)

वसिष्ठ उवाच—Vasishtha said:

चरतां जगतः कोशे व्यवहारवतां अपि ॥38॥
कथं विहगराजेन्द्र देहं मृत्युः न बाधते ।

38–39. King of birds! How is it that death does not afflict the body of even those, moving about within this world and having (their) affairs (or occupations)?

भुशुण्ड उवाच—Bhus̲un̲da said:

दोषमुक्ताफलप्रोता वासनातंतुसंततिः ॥39॥
हृदि न ग्रथिता यस्य मृत्युः तं न जिघांसति ।
आशा यं न दहत्यन्तः मृत्युः तं न जिघांसति ॥40॥

39–40. Death does not seek to kill him, in whose heart the continuous line of the thread of mental impressions, passed through the pearls of faults (or sins), is not strung. Death does not wish to kill him, whom hope (or desire) does not burn within.

कामक्रोधादिहीनो यः मृत्युः तं न जिघांसति ।

यस्य चित्तं सुविश्रान्तं पदे परमपावने ॥41॥
न चञ्चलं मनो यस्य तं मृत्युः न जिघांसति ।

41–42. Death does not seek to kill him, who is without desire and anger. Death does not wish to kill him whose mind is well reposed in the most holy Abode and is not fickle.

एते ब्रह्मन् महादोषाः संसारव्याधिहेतवः ॥42॥
मनागपि न लुम्पन्ति चित्तं एकसमाहितम् ।

42–43. Sage! These great faults, which are the causes of the disease of worldly existence, do not seize the mind which is firm and composed, even a little.

आत्मचिन्ता महाश्रेष्ठा सर्वसंकल्पवर्जिता ॥43॥
सर्वदुःखक्षयकरी सर्वसौभाग्यवर्धिनी ।
कारणं जीवितस्येह प्राणचिन्ता समाश्रिता ॥44॥

43–44. The contemplation of the Self, destitute of all ideation, is the most excellent (means) that causes the destruction of all sorrows and increases all blessedness. The contemplation of Praana (or bio-energy) when practised, is the cause of (a long) life here.

एवं उक्ते मया पृष्टः "प्राणचिन्ता किमुच्यते" ।
भुशुण्डो मां ततः प्राह "प्राणापानौ इति श्रुतौ ॥45॥
ऊर्ध्वाधः किल देहेऽस्मिन् प्रसृतौ अनिलौ उभौ ।

45–46. When told thus, Bhusunda was asked by me: "What is spoken of as contemplation of Praana?" He then told me: "The two life-winds (or vital energies) called Praana and Apaana, are indeed spread in this body upwards and downwards.

Note: The seemingly elusive concept of Praana and its manifestations, is fundamental to the Yogic school. From the complex descriptions obtaining in Yogic literature and the testimony of practising yogin-s, it is now almost established that the word Praana and its various functional derivatives refer to bio-energy operating through various physiological channels. Respiration is considered as a direct function of Praana. Control of respiration is regarded as the most

effective means of control of bio-energy, leading to the cessation of thoughts and the attainment of super-consciousness. Apaana is a functional aspect of Praa<u>n</u>a or vital energy. Praa<u>n</u>a and Apaana are considered to be "afferent" and "efferent" in nature (physiologically) and at the grosser level, correspond to inhalation and exhalation respectively.

कलेबरमहायन्त्रवाहयोः श्रमहीनयोः ॥46॥
हृदाकाशार्कशशिनोः अग्नीषोमस्वरूपयोः ।
जाग्रत्स्वप्नसुषुप्तेषु सदैव समरूपयोः ॥47॥
दुर्लक्ष्या विद्यमानाऽपि गतिः सूक्ष्मतराऽनयोः ।
प्राणापानौ उभौ एते स्पन्दशक्ती सदागती ॥48॥

46–48. The more subtle movement of these two vital energies, which drive (or direct) the great machine (or instrument) of the body without fatigue, which are like the sun and the moon in the firmament of the heart, which are of the nature of Agni and Soma (or the deities symbolic of fire and water) and which are always of equal nature in the waking, dream and deep sleep states, is difficult to be perceived though existing. These two vibratory energies—Praa<u>n</u>a and Apaana—are always in motion (or active).

Note: The above verses leave no doubt as to the nature of Praa<u>n</u>a and Apaana, dealt with in the earlier verses.

ऊर्ध्वगस्तु स्थितः प्राणोऽपानः पुनः अवाक् स्थितः ।

49. Praa<u>n</u>a exists going upwards; on the other hand Apaana exists downwards.

बाह्योन्मुखत्वं प्राणानां यद्वदम्बुजकोटरात् ॥49॥
स्वरसेनास्तयत्नानां तं धीराः रेचकं विदुः ।
द्वादशाङ्गुलपर्यन्तं बाह्यं आक्रमतां ततः ॥50॥
प्राणानां अंङ्गसंस्पर्शो यः स पूरक उच्यते ।
बाह्यात् परापतत्यन्तरपाने यत्नवर्जितः ॥51॥
योऽयं प्रपूरणस्पर्शो विदुः तमपि पूरकम् ।

49–52. The outgoing of the Praa<u>n</u>a-s (or the vital airs) whose

efforts have been given up by their own inclination, as from the hollow of a lotus and their occupying (or extending) upto twelve finger-breadths externally from there (i.e. the nostrils) is known as Rechaka (or exhalation) by the wise. The full contact with the body of the Praana-s (or the vital airs) is called Pooraka (or inhalation). When the outgoing breath returns within from the outside without effort, the sensation of filling up that arises is also known as Pooraka (or inhalation).

Note: The involuntary nature of respiration is indicated above.

अपानेऽस्तं गते प्राणः यावत् नाभ्युदितो हृदि ॥52॥
तावत् सा कुम्भकावस्था योगिभिः याऽनुभूयते ।

52–53. When the exhaled air has vanished (by being drawn fully within), and as long as the inhaled air has not risen in the heart (for being expelled in exhalation), so long is that state of retention, which is experienced by Yogin-s.

रेचकः पूरकश्चैव कुम्भकश्च त्रिधा स्थिताः ॥53॥
बाह्याश्चाभ्यन्तराश्चेति तत्तल्लक्षणलक्षिताः ।

53–54. The exhalation, the inhalation and the retention exist as the three parts (of Control of Praana). They are characterized by the attributes, external and internal.

5. चिरजीवितकारणम्—The Cause of Long Life

अव्यग्रं अस्मिन् व्यापारे बाह्यं परिहरन् मनः ॥54॥
दिनैः कतिपयैरेव परं आप्नोति केवलम् ।

54–55. Steady in this practice, avoiding external contacts, the mind attains to the Supreme (state) absolutely, merely in a matter of days.

एषा हि चित्तविश्रान्तिः मया प्राणसमाधिना ॥55॥
क्रमेणानेन संप्राप्ता स्वयं आत्मनि निर्मले ।

55–56. By this method of bringing together (or accomplishment) of the vital airs, this repose of the mind in the stainless Self was indeed obtained by me spontaneously.

न भूतं न भविष्यच्च चिन्तयामि कदाचन ॥56॥
दृष्टिमालम्ब्य तिष्ठामि वर्तमानां इहात्मना ।

56–57. I neither think of the past nor the future at any time. Resting upon (or resorting to) the view (or perception) of the present with the mind, I remain here.

न तुष्यति शुभप्राप्तौ नाशुभेष्वपि खिद्यते ॥57॥
मनो मम समं नित्यं तेन जीवाम्यनामयः ।

57–58. My mind is not delighted on the arrival of good fortune; nor does it suffer misery in misfortunes. It is ever equal (unaffected by circumstances). Due to that, I live free from disease.

अयं बन्धुः परश्चायं ममायं अयमन्यथा ॥58॥
इति ब्रह्मन् न जानामि तेनास्मि चिरजीवितः ।

58–59. "This one is a kinsman and this one is a stranger. This one is mine; this one is otherwise." Sage! I do not apprehend (or feel) thus. Hence, I am long-lived.

आशापाशविनुन्नायाः चित्तवृत्तेः समाहितः ॥59॥
संस्पर्शं न ददाम्यन्तः तेन जीवाम्यनामयः ।
एतत्ते कथितं ब्रह्मन् यथाऽस्मि चिरजीवितः" ॥60॥

59–60. I do not allow (or permit) within, the contact of any mental disposition (or thought) prompted (or impelled) by the snare of hope, (remaining) composed. Hence, I live without disease. Sage! This has been narrated to you as to how I am long-lived."

"अहो प्रोक्तः तवोदन्तः परं विस्मयकारणात्" ।
एवमुक्त्वा तमामन्त्र्य मया भूयो दिवं गतम् ॥61॥

61. "Ah! your account has been told since it is the cause of great wonder." Thus having spoken and having bidden farewell to him, I went again to heaven.

याते कृतयुगस्यादौ पुनः तेनास्मि संगतः ।
मध्ये त्रेतायुगस्यास्य जातः त्वं रिपुसूदन ॥62॥

पुनरद्याष्टमे वर्षे तत्रैवोपरि भूभृतः ।
मिलितोऽभूत् भुशुण्डो मे तथैवाजररूपवान् ॥63॥

62–63. Again, in the beginning of the Krta age that has elapsed, I have met with him. Destroyer of enemies! you are born in the midst of this Tretaa age. Again, in the eighth year now (i.e., of the current age), Bhusunda was met by me on the mountain there itself, possessing the same form as before, not subject to old age.

Note: Yuga is an age of the world. There are four ages, or Yuga-s according to the Puraana-s:– Krta or Satya, Tretaa, Dvaapara and Kali which is the current age, of which a little over 5000 years are supposed to have elapsed. The duration of the four Yuga-s are respectively 1,728,000; 1,296,000; 864,000; and 432,000 human years. The four together comprise 4,320,000 years which is called a Mahaayuga. One thousand such Mahaayuga-s constitute a Kalpa which is equivalent to a day of Brahmaa, the Creator God. There is universal destruction at the end of each Kalpa and a fresh creation thereafter.

इदं ते कथितं चित्रं भुशुण्डोदन्तमुत्तमम् ।
श्रुत्वा विचार्य चैवान्तः यत् युक्तं तत् समाचर ॥64॥

64. Thus has been narrated to you, the wonderful and excellent history of Bhusunda. Having heard and examined it within (yourself), do what is proper.

इति श्रीवासिष्ठसंग्रहे भुशुण्डोपाख्यानं नाम एकविंशः सर्गः ॥

Thus ends the Twenty-first Chapter titled "The Story of Bhusunda." in the abridgement of Yogavaasishtha.

द्वाविंशः सर्गः—CHAPTER XXII

देवार्चनविधानम्—THE MANNER OF WORSHIPPING THE DEITY

1. विधानप्रश्नः—THE QUESTION ON THE MANNER

वसिष्ठ उवाच—Vasishtha said:

आभासमात्रमेवेदं इत्थं संप्रति भासते।
अयंनामाऽहमित्यन्तः असदेव शरीरकम् ॥ 1॥

1. This (world) is only a mere appearance that now shines in this manner. The body (which feels) within, "I am the one with this name" is only non-existent.

सुखतल्पगतो येन स्वप्नदेहेन दिक्तटान्।
परिभ्रमसि हे राम स देहः ते क्व संस्थितः ॥ 2॥

2. Oh! Raama! Resting on a comfortable bed, you wander about the (various) directions of space with a dream-body. Where is that body of yours situated?

जागरायां मनोराज्ये येन स्वर्गपुरान्तरम्।
परिभ्रमसि मेरुं वा स देहः ते क्व संस्थितः ॥ 3॥

3. In the waking state, in the 'kingdom of the fancy' (or while building castles in the air), you wander about inside the heavenly city or in the Meru mountain. Where is that body of yours situated?

दीर्घस्वप्नं इमं विद्धि दीर्घं वा चित्तविभ्रमम्।
दीर्घं वाऽपि मनोराज्यं संसारं रघुनन्दन ॥ 4॥

4. Raama! Understand this course of worldly existence as a long dream, or a long delusion of the mind or a long-lasting 'kingdom of fancy' (or castle in the air).

परं पौरुषमास्थाय बलं प्रज्ञां च युक्तितः।
नाभिं संसारचक्रस्य चित्तमेव निरोधयेत् ॥ 5॥

5. Resorting to the best of human effort, strength and intelligence, restrain only the mind which is the nave of the wheel of worldly existence, by suitable means.

प्रज्ञासौजन्ययुक्तेन शास्त्रसंवलितेन च ।
पौरुषेण न यत् प्राप्तं न तत् क्वचन लभ्यते ॥ 6॥

6. That which is not obtained by human effort accompanied by intelligence and goodness and associated with (or guided by) the scriptures, is not acquired anywhere.

चित्तयक्षदृढाक्रान्तं न शास्त्राणि न बान्धवाः ।
शक्नुवन्ति परित्रातुं गुरवो न च मानवम् ॥ 7॥

7. Neither the scriptures, nor kinsmen, nor even (spiritual) preceptors are able to save the man who has been seized (or taken possession of) by the ghost of the mind.

संशान्तचित्तवेतालं गुरुशास्त्रार्थबान्धवाः ।
शक्नुवन्ति समुद्धर्तुं स्वल्पपङ्कात् मृगं यथा ॥ 8॥

8. The spiritual preceptor, the substance of the scriptures and kinsmen are able to lift up (or save) the person whose goblin-mind has been extinguished (or stilled), just as a deer (could be saved) from very little mire.

अत्रेमां अपरां दृष्टिं महामोहविनाशिनीम् ।
शृणु या कथिता पूर्वं मह्यं अर्धेन्दुमौलिना ॥ 9॥

9. In this matter, hear another view (or knowledge) destructive of great delusion, which was formerly narrated to me by Lord Siva (or the God bearing the crescent of the moon on his head).

कदाचित् जाह्नवीतीरे स्थितोऽहं पूजयन् शिवम् ।
तदा श्रावणपक्षस्य बहुलस्याष्टमे दिने ॥10॥
अपश्यं कानने तेजः चन्द्रबिम्बगणोपमम् ।
यावत् पश्यामि तं देशं प्राप्तः चन्द्रकलाधरः ॥11॥
गौरीकरार्पितकरो नन्दिप्रोत्सारिताग्रगः ।

10–12. Once upon a time, I lived on the bank of the river Jaahnavee (or Gan'gaa), worshipping God Siva. Then, on the eighth lunar day of the dark half of the lunar month of Sraavana, I saw in the forest a lustre similar in appearance to a multitude of moon-discs. As soon as I saw that, Lord Siva (who wears the crescent of the moon) arrived at that place with his hand joined to the hand of (his consort) Gauree and marching ahead, led forward by (his attendant) Nandi.

अर्घ्यं पुष्पं तथा पाद्यं अभ्युपेत्यार्पितं मया ॥12॥
नमस्कारैः तथा स्तोत्रैः देवीयुतशिवोऽर्चितः।
पूजान्ते मां उवाचेदं अतिशीतलया गिरा ॥13॥

12–13. Having gone near him, respectful offerings of water and flower were given by me; and God Siva accompanied by the Goddess (Gauree) was worshipped (by me) through respectful salutations and hymns of praise. At the end of the worship (God Siva) told me this through very cool words:

"कच्चित् तपस्ते निर्विघ्नं किं प्राप्यं प्राप्तवानसि"।
इत्युक्तेन मया प्रोक्तं "त्वदनुस्मरणे सति ॥14॥
कुतो विघ्नः न दुष्प्रापं भुवि किंचन विद्यते।
अपवर्गपुरद्वारं त्वदनुस्मरणं विभो ॥15॥

14–15. "I hope that your religious austerity is free from impediments. Have you obtained what is fit to be obtained?" Thus addressed, I spoke (as follows): "When there is your remembrance, from where (could there be) impediment? Then, there is nothing whatever hard to get in the world. Lord! remembering you is the passage to the city of fulfilment (or final beatitude).

किं तु पृच्छामि देवेश किंचित् संदेहनिर्णयम्।
सर्वपापक्षयकरं सर्वकल्याणवर्धनम् ॥16॥
देवार्चनविधानं तत् कीदृशं भवति प्रभो।

16–17 Lord of the Divine Ones! Yet, I ask of you somewhat (in the nature of) the removal (or settlement) of a doubt. Lord! Of what nature is the (sacred) precept relating to the worship of the Deity,

which causes the destruction of all sins and increases all good (or happiness)?

2. आत्मैव परमो देवः—The Self is the Highest Deity

महेश्वर उवाच—The Great Lord (Siva) said:

न देवः पुण्डरीकाक्षो न च देवः त्रिलोचनः ॥17॥
न देवो देहरूपी हि न देवः चित्तरूपधृक्।
अकृत्रिमं अनाद्यन्तं देवनं देव उच्यते ॥18॥

17–18. The lotus-eyed (Vishnu) is not the Deity. The three-eyed (Siva) is not also the Deity. For, the Deity is not incarnate in the body; nor is the Deity of the form of the mind. The splendour which is not artificial and which is without beginning and end is called the Deity.

अज्ञातदेवतत्त्वानां आकाराद्यर्चनं कृतम्।
योजनाध्वन्यशक्तस्य क्रोशाध्वा परिकल्प्यते ॥19॥

19. For those who have not known the essential nature of the Deity, the worship of form and the like has been prescribed. To one who is incapable of (travelling) a distance of one Yojana (or eight miles), a distance of one Krosa (or two miles) is provided.

शमबोधादिभिः पुष्पैः देव आत्मा यदर्च्यते।
तत्तु देवार्चनं विद्धि नाकारार्चनमर्चनम् ॥20॥

20. Know that as the worship of the Deity in which the Divine Self is worshipped by the flowers of tranquillity, knowledge and the like. Worship of the form is not worship.

शमबोधाद्यभावे हि पुष्पाद्यैरर्चनं स्मृतम्।

21. The worship with flowers and the like is laid down (in the scriptures) only in the absence of tranquillity, perception (or knowledge) and similar virtues.

संवित् सर्वकलातीता सत्तासामान्यरूपिणी ॥21॥
महासत्ताऽऽत्मतां प्राप्ता देवशब्देन कथ्यते।

21–22. Pure intelligence (or Consciousness) which is beyond all parts (or fragmentation) and which is of the nature of the generality of Existence, attaining to the nature of vast Existence (or the totality of Being) is described by the word 'Deva' (or the Deity).

देशकालादिशक्तीनां उल्लासैः वलिता क्रमात् ॥22॥
जीवो भूत्वा भवत्याशु बुद्धिः पश्चात् अहं ततः ।
मनस्त्वं समुपायाता संसारं अवलम्बते ॥23॥

22–23. (That Pure Consciousness) gradually moved by the splendour of the energies of space, time and the like, having become the Jeeva (individual soul or individualised consciousness), soon becomes the Buddhi (or the intellect). Thereafter (it becomes) the sense of "I." Then attaining to the state of the mind, it clings to worldly existence.

इयं अस्मीति भावेन देहस्था दुःखमश्नुते ।
पुष्टं संकल्पमात्रेण यदिदं दुःखमागतम् ॥24॥
तत् असंकल्पमात्रेण क्षीयते नात्र संशयः ।

24–25. This (Pure Consciousness) experiences sorrow, abiding in the body, due to the idea "I am". This unhappiness that has come, nourished by mere imagination is destroyed only by the absence of imagination (or thought). There is no doubt in this matter.

स्वसंकल्पनकालुष्यं निवार्य चात्मनाऽऽत्मनः ॥25॥
परं प्रसादमासाद्य परमानन्दवान् भव ।

25–26. Warding off the turbidness of your own imagination by yourself and having reached the highest clearness (or serenity) of the Self, be supremely happy.

सर्वशक्तिमयो ह्यात्मा सर्वं आसादयत्यलम् ॥26॥
एष देवः परश्चैषः पूज्य एष सदा सताम् ।

26–27. The Self is indeed full of all powers (or energies). He accomplishes everything thoroughly. He is the Deity. He is also the highest. He is always worthy of worship by the wise (or virtuous) ones.

3. पूजाक्रमः —THE METHOD OF WORSHIP

पूजनं ध्यानमेवान्तः नान्यत् अस्त्यस्य पूजनम् ॥27॥
तस्मात् त्रिभुवनाधारं नित्यं ध्यानेन पूजयेत् ।
चिद्रूपं सूर्यलक्षाभं समस्ताभासभासनम् ॥28॥

27–28. His worship is only meditation within. Nothing else is (his) worship. Therefore, let one worship him, who is eternal, who is the support of the three worlds, who is of the nature of Pure Consciousness, who shines like a hundred-thousand Suns and who illuminates all appearances, by meditation.

इच्छादिशक्तयः तस्य चिन्तनीयाः शरीरगाः ।
अनन्तः स पराधारः सत्तामात्रैकविग्रहः ॥29॥
विर्वर्तितजगज्जालः कालोऽस्य द्वारपालकः ।

29–30. His Powers like Will, should be contemplated as residing in the body. He is infinite, the Supreme support (of everything), one who has Pure Existence as his only form, and who has turned round (or unfolded) the web (or net) of the world. Time is his gate-keeper.

सर्वत्रेक्षणशक्त्याढ्यं सर्वतोघ्राणशक्तिकम् ॥30॥
सर्वतः स्पर्शसंयुक्तं सर्वतो रसनान्वितम् ।
सर्वत्र श्रवणाकीर्णं सर्वत्र मननान्वितम् ॥31॥
सर्वतो मननातीतं सर्वत्र परमं शिवम् ।
इति संचिन्त्य देवेशं अर्चयेत् विधिवत् ततः ॥32॥

30–32. Having contemplated the Divine Lord as possessing abundantly the power of seeing everywhere, having the power of smell on all sides, endowed with the sense of touch everywhere, possessed of taste all round, full of the sense of hearing everywhere, endowed with thinking everywhere, beyond thinking (or cogitation) all round and the Supreme Bliss (or auspiciousness) everywhere, let one worship him then, according to rules.

स्वसंविदात्मा देवोऽयं नोपहारेण पूज्यते ।

नित्यं अक्लेशलभ्येन बोधेन स्वेन पूज्यते ॥33॥

33. This Deity who is of the nature of one's own Consciousness is not worshipped by (ceremonial) offerings. He is worshipped by one's own perception (or knowledge) which is always obtainable without trouble.

बाह्यसंपूजनं प्रोक्तं एतत् उत्तममात्मनः ।
इदानीं संप्रवक्ष्येऽहं अन्तः पूजनमात्मनः ॥34॥

34. This is called the highest external worship of the Self. Now, I shall describe the internal worship of the Self.
Note: The contemplation and worship described in verses 28 to 32 is referred to as the highest form of external worship.

नित्यमेव शरीरस्थं इमं ध्यायेत् परं शिवम् ।
स्वदेहे संविदाभासो देवोऽयं इति भावयेत् ॥35॥

35. Let one meditate on this Supreme Spirit (or Siva) who is ever abiding in the body. Let him consider this splendour of Pure Consciousness in his own body as the Deity.

नष्टं नष्टं उपेक्षेत प्राप्तं प्राप्तं उपाहरेत् ।
निर्विकारतयैतद्धि परमार्चनमात्मनः ॥36॥

36. Let him disregard whatever is lost and receive (or accept) whatever has arrived, disinterestedly. This indeed is the highest worship of the Self.

सर्वं ब्रह्मेति निश्चित्य नित्यात्मार्चाव्रतं चरेत् ।
आत्मार्चनविधानेऽस्मिन् प्रोक्ता द्रव्यश्रियस्तु याः ॥37॥
एकेनैव शमेनैताः रसेनपरिभाविताः ।

37–38. Having resolved that everything is Brahman (or the Supreme Spirit), let one practise the religious vow (or austerity) of worship of the eternal Self. In this mode of worship of the Self, whatever auspicious materials are prescribed (for worship in general), these are conceived solely by the sentiment of tranquillity.

शास्त्रार्थैः बुध्यते नात्मा गुरोः वचनतो न च ॥38॥
बुध्यते स्वयमेवैषः स्वबोधवशतः स्वतः ।
गुरूपदेशशास्त्रार्थैः विना चात्मा न बुध्यते ॥39॥
एतत्संयोगसत्तैव स्वात्मज्ञानप्रकाशिनी ।

38–40. The Self is not comprehended (or perceived) by scriptural precepts; nor by the words of the Guru (or spiritual guide). It is perceived by itself on account of one's knowledge (or awareness) spontaneously. (However), the Self is not perceived without the teachings of the spiritual guide and scriptural precepts. The existence of the combination of these two alone is the manifester of the knowledge of one's own Self.

Note: The import of the above verses is that scriptures and the Guru can only show the way. It is the spiritual aspirant who has to arrive at enlightenment by his own investigation and meditation.

एवं देवार्चनं नित्यं यः करोति समाहितः ॥40॥
यत्रास्मदादयो भृत्याः तत् स याति परं पदम् ।

40–41. One who ever performs thus the worship of the Deity, absorbed in it, he attains to that supreme abode where (even) people like us are servants.

इत्युक्त्वा नीलकण्ठोऽसौ अन्तर्धानं क्षणात् गतः ॥41॥
ततःप्रभृति तेनैव क्रमेणार्चनमात्मनः ।
अद्य यावत् गतव्यग्रः कुर्वन् अहं अवस्थितः ॥42॥

41–42. Having spoken thus, that blue-necked (Lord Siva) became invisible in a moment. From that time onwards till now, I remain performing the worship of the Self by that very method, free from perplexity.

अनेनार्चाविधानेन मयेमे राम वासराः ।
अखिन्नेनातिवाह्यन्ते व्यवहारपरा अपि ॥43॥

43. Raama! By this mode of worship, these days are passed by me unwearied, though (such days) are wholly occupied with work.

अनयैव च सद्दृष्ट्या सङ्गमुक्तेन चेतसा ।
संसारविरलारण्ये विहरास्मिन् न खिद्यसे ॥44॥

44. With this right perception verily and with the mind free from attachment, sport (or move about) in this long wilderness of worldly existence. You will not be wearied.

इति श्रीवासिष्ठसंग्रहे देवार्चनविधानं नाम द्वाविंशः सर्गः ॥

Thus ends the Twenty-second Chapter titled "The Manner of Worshipping the Deity" in the abridgement of Yogavaasishtha.

त्रयोविंशः सर्गः—CHAPTER XXIII

चिच्छक्तिप्रभावः—THE GLORY OF THE POWER OF PURE CONSCIOUSNESS

1. बिल्वफलाख्यानम्—THE STORY OF THE BILVA FRUIT

वसिष्ठ उवाच— Vasishtha said:

वासनारहितैरन्तः इन्द्रियैराहर क्रियाः ।
केवलैरिन्द्रियैः सार्धं वर्तमानार्थवर्तिना ॥ 1॥
असंगमेन मनसा यत्करोषि न तत्कृतम् ।

1–2. Assume activities with your senses, free from mental impressions (or knowledge derived from memory) within. What you do solely with your organs of senses (and action) moving among existing objects, with a mind free from association, that is not done (i.e. that is not binding).

यथा प्राप्तिक्षणे वस्तु प्रथमं तुष्टये तथा ॥ 2॥
न प्राप्त्येकक्षणात् ऊर्ध्वं इति को नानुभूतवान् ।

2–3. As an object brings satisfaction at first, at the moment of acquisition, it does not do so a moment afterwards. Who has not experienced thus?

वाञ्छाकाले यथा वस्तु तुष्टये नान्यदा तथा ॥ 3॥
तस्मात् क्षणसुखे सक्तिं बालो बध्नाति नेतरः ।

3–4. As an object brings satisfaction at the time of longing (for such object), it does not do so at another time. Therefore, (only) a child has attachment to momentary pleasure; none other (has).

वाञ्छाक्षणे तु या तुष्टिः तत्र वाञ्छैव कारणम् ॥ 4॥
तुष्टिस्त्वतुष्टिपर्यन्ता तस्मात् वाञ्छां परित्यज ।

4–5. As regards the satisfaction (or pleasure) that arises at the moment of longing, only the desire (or longing) is the cause in that case. Satisfaction is bounded by dissatisfaction. Therefore, renounce desire.

आशा यातु निराशत्वं अभावं यातु भावनम् ॥ 5॥
अमनस्त्वं मनो यातु तवासङ्गेन जीवतः ।

5–6. To you, living without attachment, let desire become (or be reduced to) desirelessness; let imagination (or ideation) be reduced to non-existence; let the mind be reduced to the state free from the mind (or free from thought).

वासनाप्राणसंरोधात् अनिमेषं मनः कुरु ॥ 6॥
यत्र नाभ्युदितं चित्तं तद्वै सुखं अनुत्तमम् ।
अत्रेमामवबोधाय राम रम्यां कथां शृणु ॥ 7॥

6–7. By the complete restraint of mental impressions (or knowledge derived from memory) and the vital air (or bio-energy), make Manas (or the mind) unwinking (or stead-fastly fixed). Where Chitta (or the mind-stuff which is the seat of memory) has not risen, that indeed is unsurpassed happiness. Raama! In this matter, hear a pleasing story for the purpose of knowing (or understanding) (the principle).
Note: Throughout the work the Antahkarana or the internal instrument of thinking, discriminating and willing has been designated by the traditional terminology which is somewhat baffling to one who has not had the acquaintance with the technical terms used in traditional works. The Antahkarana or the internal instrument of perception consists of four elements. 1. Manas or the thinking mind 2. Buddhi or the intellect which discriminates and decides. 3. Ahan'-kaara or the ego which manifests as the sense of 'I' and 4. Chitta or the mind-stuff which is the basis of all the above elements and is the seat of memory. All the knowledge derived from memory is called Vaasana, which could also be translated as 'mental impression'. Vritti-s are the forms assumed by this mind-stuff as thoughts which invariably arise from knowledge derived from memory (or Vaasana-s). In the translation, both Manas and Chitta are referred to as the mind when they are used in the context of the thinking process or the act of thinking. The words Consciousness or Pure Consciousness or Pure Intelligence (Chit or Samvid) are used to signify the Self (or the Aatman) which is beyond all limitations of thought and division into the "the knower, the knowing and the known". Brahman or the Supreme Spirit is the Ultimate Reality. The monistic school of Vedaanta of which the present work is an authoritative

text, recognises the identity of Aatman and Brahman. It is also described as Absolute Existence, Absolute Consciousness and Absolute Bliss (or Sat, Chit and Aananda) by the Vedic texts. It is designated as God (Eesvara) or the Supreme Deity (Paradevataa) or the Supreme Self (Paramatman) by devotees who conceive a difference between the individual soul (Jeeva), God (Eesvara) and Nature (the source of the material universe) (Prakrti). The Self is also designated by the term Purusha (or the Soul) and the Supreme Self by Purushottama (or the Supreme Soul).

युगैरप्यजरद्रूपं अस्ति बिल्वफलं महत् ।
महाकल्पान्तवात्यायाः अपि वेगैः अचालितम् ॥ 8॥

8. There is a great Bilva fruit (a kind of wood-apple) which has a form not growing old (or decaying) even in Yuga-s (or universal ages). It is not shaken even by the force of the whirlwind (during universal destruction) at the end of a Kalpa (or Universal age consisting of 1000 Maha Yuga-s).

वैपुल्येनापरिच्छेद्यं मूलं आद्यं जगत्स्थितेः ।
तस्य बिल्वफलस्योच्चैः ब्रह्माण्डानि समीपतः ॥ 9॥

9. It cannot be accurately defined by spaciousness. It is the primal root of the continuance of the world. Above that Bilva fruit, the universes are near.

समस्तफलसारस्य फलस्यास्य महाकृतेः ।
अन्तःस्थितत्वमायाति संविच्छक्तिचमत्कृतिः ॥10॥

10. The spectacle of the powers of Pure Consciousness attains to the state of existing within this fruit of great deeds, which is the essence of all fruits.

इदं व्योम महानन्तं इयं कालमयी कला ।
इयं नियतिरुद्युक्ता क्रियेयं स्पन्दरूपिणी ॥11॥
ब्रह्माण्डमण्डपं चेदं इमा आशाः क्रमो ह्ययम् ।

11–12. This sky (or space) which is vast and endless, this division consisting of time, this diligent destiny, this activity in the form of

motion, this hall of the universe, these regions and (their) order are all indeed this (Bilva fruit).

श्रीराम उवाच Sree Raama said:

भगवन् सर्वसारज्ञ त्वयैषा बिल्वरूपिणी ॥12॥
महाचिद्घनसत्तेह कथितेति मतिः मम ।

12–13. Revered sage! Knower of all that is essential! It is my view that the existence of the Great Plenary Consciousness has been here described by you in the form of this Bilva fruit.

2. महाशिलाख्यानम्—The Story of the Great Rock

वसिष्ठ उवाच—Vasishtha said:

अन्यथा वर्ण्यमानां च कथां एतां मया शृणु ॥13॥

13. Hear this story also, that is being narrated by me in another manner.

स्निग्धा स्पष्टा मृदुस्पर्शा महाविस्तारशालिनी ।
निबिडा नित्यनीरन्ध्रा क्वचिदस्ति महाशिला ॥14॥

14. Somewhere, there is a great rock which is glistening (or smooth), clearly perceived, soft to the touch, possessed of great expanse, dense and ever contiguous (or without interstices).

तस्यां अन्तः प्रफुल्लानि पद्मानि सुबहूनि हि ।
अन्योन्यप्रोतपत्राणि गूढानि प्रकटानि च ॥15॥

15. Within that (rock) there are indeed great many lotuses which are full-blown. They have their leaves joined to each other, which are hidden as well as visible.

ऊर्ध्वमूलान्यधोमूलान्यमूलानीतराणिच ।
चिच्छिलैषा मयोक्ता ते यस्यां अन्तः जगत्स्थितिः ॥16॥

16. Some (of the lotuses) have their roots above, some have their roots below and others are without roots. This rock of Pure Con-

sciousness, within which the universe exists, has been told by me to you.

घनत्वैकात्मकत्वादिवशात् एषा शिलैव चित् ।
तथा चित् विश्वगर्भाऽपि न मुञ्चत्येकपिण्डताम् ॥17॥
तथाऽनन्तविकाराढ्या चितौ ब्रह्माण्डमण्डली ।

17–18. On account of its permanency and its being of the nature of the One (Principle) and like characteristics, this rock (which has been referred to) is Pure Consciousness only. Thus, Pure Consciousness, though holding the entire universe within it, does not give up its nature of being a single body (or entity). So, the group of universes abounding in infinite changes exist in Pure Consciousness.

3. अर्जुनोपाख्यानम्—The Story of Arjuna

श्रीराम उवाच—Sree Raama said:

पुर्यष्टकस्वरूपं मे भगवन् कीदृशं वद ॥18॥

18. Revered Sage! Of what kind is the natural character of "Puryashtaka" (or the eight-fold city)? Tell me (that).

वसिष्ठ उवाच—Vasishtha said:

अनाद्यन्तं जगद्बीजं यत् ब्रह्मास्ति निरामयम् ।
तदेव कलनायुक्तं अत्र जीव इति स्मृतः ॥19॥

19. That Brahman (or the Supreme Spirit) which is without beginning and end and which is the seed (or origin) of this world and untainted, is alone considered here as Jeeva (or the individual soul), when endowed with the impulse to act (or when endowed with the grasping or reckoning of space and time).

स जीवः खलु देहेस्मिन् चिनोति स्पन्दते स्फुटम् ।
अहंभावात् अहङ्कारो मननात् मन उच्यते ॥20॥
बोधनिश्चयतो बुद्धिः द्वन्द्वदृष्टेः तथेन्द्रियम् ।
देहभावनया देहो घटभावनया घटः ॥21॥

20–21. That Jeeva (or individual soul) indeed gathers (experiences) and moves manifestly in this body. It is called Ahan'kaara (or ego) on account of the feeling of 'I'; Manas (or mind) because of thinking; Buddhi (or intellect) on account of certainty of knowledge (or understanding). So also (it is called) the organ (or faculty) of sense from the view of the presiding deity. It is the body on account of the ideation of the body and a pot due to the conception of the pot.

Note: The five organs of knowledge and the five organs of action and the internal organs—mind, intellect, ego and mind-stuff (Chitta), are supposed to be presided over, each by its own Niyantr or ruler, according to the traditional texts. The ruler is the individualised consciousness having the concerned experience and symbolised as the ruler.

एष एव स्वभावात्मा जनैः पुर्यष्टकं स्मृतः ।
ज्ञत्वकर्तृत्वभोक्तृत्वसाक्षित्वाद्यभिपातिनी ॥22॥

22. Only this (Jeeva or individual soul) of the nature of one's inherent constitution is considered as the 'Puryashtaka' (or the eight-fold city) by the people. This causes the entry of the qualities of knowing, doing, enjoying, witnessing and the like.

Note: The "eight-fold city" consists of Manas (or the mind), Ahan'kaara (or the ego), Buddhi (or the intellect) and the five Tanmaatra-s (or subtle elements or sense-objects viz., sound, touch, form, taste and smell).

या संविद् जीव इत्युक्ता तद्धि पुर्यष्टकं विदुः ।
पुर्यष्टकवशेनैव स्वप्नात् स्वप्नान्तरं यथा ॥23॥
असत्यमेव पश्यन्ति जनाः तद्वत् इदं जगत् ।

23–24. Only that Pure Consciousness which is described as Jeeva (or the individual soul) is known as the eight-fold city. Only on account of this eight-fold city, people see this world, just as they see what is unreal from one dream to another dream.

अर्जुनवद्धि निर्दुःखं सुखं क्षेपय जीवितम् ॥24॥
यमः करिष्यति तपो दमनात् पापशङ्कया ।
महीयं तेन नीरन्ध्रा भूतैः मर्त्यैः अमृत्युभिः ॥25॥

भारेण परिभूताङ्गी हरिं शरणमेष्यति ।
हरिः देहद्वयेनाथ भूमौ अवतरिष्यति ॥26॥

24–26. Spend the duration of your life happily, free from sorrow just as Arjuna. Yama (the God of Death) will do penance because of the doubt of accrual of sin due to punishments (meted out by him). Because of that, this earth, becoming dense with mortal beings free from death and afflicted by the burden, will take refuge in Hari (or Lord Vishn̲u, the protector-God). Then, Lord Hari will incarnate (or descend) on the earth with a pair of bodies (as Kr̥shn̲a and Arjuna).

Note: The incarnation of Lord Kr̥shn̲a and Arjuna, according to the Puraan̲a-s, happened in a later Yuga (or world-age). Vasishtha is here presented as seeing into the future and giving an account of Sri Kr̥shn̲a's message to Arjuna delivered in the battlefield and constituting the famous Bhagavad̲ Geet̲aa. Thus, there is no apparent anachronism. This also highlights the importance of the sublime contents of the Bhagāvad̲ Geet̲aa which are sought to be incorporated in this work by its author, through the above expedient.

वासुदेवोऽर्जुनश्चेति तदा युद्धे ह्युपस्थिते ।
अर्जुनः स्वजनान् शत्रून् दृष्ट्वैष्यति विषण्णताम् ॥27॥

27. (Lord Hari will incarnate on the earth) as Vaasud̲eva (or Kr̥shn̲a) and Arjuna. Then, when the battle (between Arjuna and his kinsmen) takes place, Arjuna, seeing his kinsmen (standing) as his enemies will fall into despondency.

बोधयिष्यति तं देवः प्राप्तकार्यैकसिद्धये ।
"आत्मा ह्यनादिमध्यान्तः हते देहे न हन्यते ॥28॥
शाश्वतोऽयं अजो नित्यो जन्ममृत्युविवर्जितः ।

28. The God (Kr̥shn̲a) will teach him (spiritual knowledge) for the accomplishment of the unique work that has arrived: "The Self is indeed without beginning, middle and end. It is not killed when the body is killed. It is eternal, unborn, invariable and without birth and death.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा फलानि च ॥29॥

संन्यस्तसर्वसंकल्पः समः शान्तमनाः भव ।
त्यागः संकल्पजालानां असङ्गः इति कथ्यते ॥30॥

29–30. Perform actions (or duties), established in Yoga, having renounced attachment and (the desire for) fruits (or the results of such actions). Be equal (in pleasure and pain), of tranquil mind, giving up all ideation (or desire). The renunciation of the web of imagination (or desires) is declared as non-attachment.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवं आत्मानं मत्परायणः ॥31॥

31. Fix your mind on me; be devoted to me; sacrifice to me; bow to me; so shall you come to me, having thus united yourself with me as your highest object.

सामान्यं परमं चेति द्वे रूपे विद्धि मेऽनघ ।
पाण्यादियुक्तं सामान्यं परं सूक्ष्मं अनामयम् ॥32॥

32. Sinless One! Know the common (or the ordinary) and the highest (or the transcendental) as my two forms. The ordinary one is what is endowed with hands and the like. The transcendental is subtle and untainted.

यावत् अप्रतिबुद्धः त्वं तावत् सामान्यको भव ।
तत्क्रमात् संप्रबुद्धः त्वं ततो ज्ञास्यसि तत् परम् ॥33॥

33. As long as you are not awakened (to Self-knowledge), so long, be one belonging to the ordinary. Well awakened (to Self-knowledge) in course of that, you will then know that transcendental form.

अज्ञानात् आत्मनो नूनं सत्तां आयाति वासना ।
आत्मज्ञाने महाबोधात् विलयं याति वासना" ॥34॥
एवं संबोधितः सम्यक् त्यक्तशोको भविष्यति ।

34–35. It is indeed by the absence of the knowledge of the Self, mental impression comes into being. In Self-knowledge, mental impression vanishes on account of great awakening (or spiritual knowledge)." Thus, well instructed, (Arjuna) will become free from sorrow.

4. भिक्षूपाख्यानम् THE STORY OF A MENDICANT

अपरं कस्यचित् भिक्षोः इतिहासं इमं शृणु ॥35॥
आसीत् कश्चित् महाभिक्षुः समाध्यभ्यासतत्परः ।
यत् चिन्तयति तच्चित्तं तद्रूपं प्रतिपद्यते ॥36॥

35–36. Hear this another story of a certain mendicant. There was a certain great mendicant who was eagerly engaged in the practice of Samaa<u>d</u>hi (or absorption in Absolute Consciousness). Whatever he contemplates with his mind fixed on that, he attains to that form.

कदाचित् एष लीलार्थं अभूत् जीवटनामकः ।
जीवटो विहरन् स्वप्ने कश्चित् विप्रो बभूव ह ॥37॥
विप्रः स्वप्ने च सामन्तः सोऽपि स्वप्नेऽभवत् नृपः ।

37–38. At a certain time, for the sake of diversion, he became a man called Jeevata. That Jeevata going about in a dream, became a certain Braahma<u>n</u>a. The Braahma<u>n</u>a became a feudatory prince in the dream; he in turn became a king in the dream.

एवं स क्रमशः स्वप्ने सुरस्त्री च ततो मृगी ॥38॥
भूत्वा ततो लता भूत्वा भ्रमरत्वं उपागतः ।
भ्रमरो वारणालोकात् वारणत्वं अवाप्य सः ॥39॥
गण्डस्थभ्रमराध्यासात् गजो भूयोऽप्यभूत् अलिः ।
पार्श्वस्थहंससंवित्त्या हंसो भूत्वा पुनः लुठन् ॥40॥
ब्रह्मसारसतां प्राप्तः सोऽपश्यत् रुद्रमेकदा ।
तदा बुद्धिः अभूत् तस्य रुद्रोऽहं इति निश्चिता ॥41॥

38–41. Thus, gradually, having become a heavenly woman, then a female deer, and then a creeper in the dream, he arrived at the state of being a black bee. That black bee, on account of seeing an elephant, attained to the state of being an elephant. The elephant once again became a black bee by false attribution (on seeing) a bee on its temple. Then, having become a swan due to the perception (or recognition) of a swan by its side and moving again to and fro attained to the state of an inhabitant of the lake of Brahmaa (the

Creator-God). Once he saw Rudra (or Siva, the destructive aspect of God). Then the settled notion (or the positive idea)-"I am Rudra" —arose in him.

रुद्रस्त्वनुत्तमज्ञानविलासिन्या धिया ततः ।
स्वस्याशेषं उदन्तं तं दृष्ट्वा विस्मयमागतः ॥42॥

42. And then, that Rudra (i.e. the mendicant/swan who had become Rudra by contemplating on him), with an intellect shining with incomparable knowledge, having perceived (intuitively) his own entire history, was astonished.

"अहो विचित्रं मायेयं बत विश्वविमोहिनी ।
अहं योनिशते भ्रान्त्वा रुद्रत्वं अधुना गतः ॥43॥

43. "Ah! Wonderful is this Maayaa (or illusion) bewildering the world. Having wandered in a hundred wombs I have now reached the state of Rudra.

तांस्तान् सर्वान् स्वसंसारान् उत्थाप्यालोकयाम्यहम्" ।
इति संचिन्त्य रुद्रोऽसौ यत्र भिक्षुः ततो गतः ॥44॥

44. I shall see all those several (beings) in my succession of births, having aroused them." Thus contemplating, that Rudra went there where the mendicant was situated.

सुप्तं तं बोधयित्वाऽथ चेतसा चेतनेन च ।
योजयामास, सस्मार भिक्षुरप्यात्मनो भ्रमम् ॥45॥

45. Having revived the sleeping mendicant he then endowed him with mind and life (or united him with his mind and consciousness). The mendicant also remembered his delusion.

रुद्रं आत्मानमालोक्य जीवटादिमयं तथा ।
उभौ तौ जग्मतुः शीघ्रं जीवटस्य निवेशनम् ॥46॥

46. Perceiving himself as Rudra and also consisting of Jeevata and others the mendicant along with Rudra went swiftly to the abode of Jeevata.

तं प्रबोध्य नियोज्याशु चेतसा चेतनेन च।
बोधयन्तः त्रयो जग्मुः विप्रसामन्तकादिकान् ॥47॥

47. Having awakened him and united him with mind and life (or consciousness) immediately, the three went to the Braahmana, the prince and the others reviving them (or restoring them to life successively).

रुद्रांशाः ते ततः सर्वे दिव्यज्ञानाः चकाशिरे।
प्रययुः स्वास्पदं तेऽपि रुद्रेणाथ नियोजिताः ॥48॥

48. Thereafter, all of them, being secondary incarnations of Rudra, shone with Divine Knowledge. Then, directed by Rudra, they also went to their respective places.

स्वकलत्रैः समं देहं क्षपयित्वाऽथ कालतः।
रुद्रेण सह ते सर्वे देहान्ते रुद्रमाप्नुवन् ॥49॥

49. Then, all of them, together with their spouses, having cast their bodies with Rudra, by efflux of time, entered into Rudra (or attained to Rudrahood) on the destruction of their bodies.

सर्वं अस्ति चितः कोशे यत् यथाऽऽलोकयत्यसौ।
सर्वं ह्यभिमतं कार्यं एकनिष्ठस्य सिध्यति ॥50॥

50. Whatever one perceives in whatever manner, everything exists within the treasury (or receptacle) of Pure Consciousness. All the desired works (or needs) of one devoted to (or intent on) one principle are indeed accomplished.

तस्मात् एकार्थनिष्ठत्वात् भिक्षुजीवेन रुद्रताम्।
प्राप्य रुद्रात्मना लब्धा संकल्पार्थस्य सत्यता ॥51॥

51. Therefore, on account of fixedness on one object, the state of Rudra having been obtained by one with a mendicant's life, the reality of the object of imagination was apprehended in that Rudra-form.

भिक्षुसंकल्पजीवाः ते प्रत्येकं सत्यतां गताः।

रुद्रविज्ञानवशतः विविशुः तत् परं पदम् ॥52॥

52. Those beings who existed in the imagination (or thought) of the mendicant went to the state of reality one by one. On account of the knowledge of Rudra, they entered that Supreme Abode (or attained to that transcendental position).

सहस्रधा भवेत् एकः संकल्पाद्धि यथा हरिः ।
अंशावतारलीलाभिः कुरुते जागतीं स्थितिम् ॥53॥

53. It is indeed by willing (or imagination) that one could become thousand-fold, just as Hari (or God Vishnu) accomplishes the preservation of the world by the sportive acts of his partial incarnations.

इति श्रीवासिष्ठसंग्रहे चिच्छक्तिप्रभावो नाम त्रयोविंशः सर्गः ॥

Thus ends the Chapter titled "The Glory of the Power of Pure Consciousness" in the abridgement of Yogavaasishtha.

चतुर्विंशः सर्गः CHAPTER XXIV

भगीरथोपाख्यानम् — THE STORY OF BHAGEERATHA

1. सौषुप्तमौनम् — THE SILENCE OF SUSHUPTI (OR PROFOUND REPOSE).

वसिष्ठ उवाच — Vasishtha said:

सौषुप्तमौनवान् भूत्वा त्यज चित्तविलासितम् ।

1. Be one possessing the silence of Sushupti and renounce what is manifested by the mind.

Note: Sushupti means the state of deep sleep. Saushupta, used in the text, means "of (or belonging to) the state of deep sleep". In the present context it refers to profound repose. Saushuptamauna will be translated as "the silence of profound repose", in the following verses.

श्रीराम उवाच — Sree Raama said:

सौषुप्तमौनमित्येतत् ब्रह्मन् ब्रूहि किं उच्यते ॥ 1॥

1. Revered Sage! Tell me what is this, that is called the "silence of profound repose"?

वसिष्ठ उवाच — Vasishtha said:

वाङ्मौनं वचसां रोधो, बलात् इन्द्रियनिग्रहः ।
अक्षमौनं, परित्यागं चेष्टानां काष्ठसंज्ञकम् ॥ 2॥
प्रस्फुरच्चित्तकलनं एतत् मौनत्रयं भवेत् ।

2–3. The silence of speech is the restraint (or stoppage) of (utterance of) words. The silence of the organs of sense is the suppression of the sense-organs forcibly. The renunciation of all actions (or efforts), with the seizing (or grasping) by the mind spreading far and wide, is designated as "Kaashtha" (or wood-like silence). These would be the three kinds of silence.

अविभागं, अनभ्यासं, अनाद्यन्तं यत् आस्थितम् ॥ 3॥
ध्यायतोऽध्यायतश्चैव सौषुप्तं मौनमुच्यते ।

3–4. That which is obtained without division, without practice, without beginning and end, while meditating or not meditating is spoken of as the silence of profound repose.

यथाभूतं इदं बुद्ध्वा जगत् नानात्वविभ्रमम् ॥ 4॥
यथास्थितं असंदेहं सौषुप्तं मौनमुच्यते ।

4–5. Having known this world which is an error of manifoldness (or multiplicity), truly and as it stands, (the state) free from doubt (which one enters) is called the silence of profound repose.

सुषुप्तमौनं योगीशैः द्विविधैः प्राप्यते खलु ॥ 5॥

5. The silence of profound repose is indeed obtained by the masters of Yoga of two kinds.

सम्यग्ज्ञानावबोधेन नित्यमेकसमाधिना ।
संख्ययैवावबुद्धा ये ते सांख्ययोगिनः स्मृताः ॥ 6॥

6. By becoming awake to Right Knowledge and by profound meditation on the One (Truth or Reality) constantly, those who have known (the Truth) only by reason (or reflection), are regarded as Saankhya-Yogin-s.

प्राणाद्यनिलसंशान्तौ युक्त्या ये पदमागताः ।
अनामयं अनाद्यन्तं ते स्मृताः योगयोगिनः ॥ 7॥

7. Those who have arrived at the abode which is stainless and without beginning and end, on completely stilling Praana and other vital airs through proper means, are considered as Yoga-Yogin-s (or those who have attained to absorption in Absolute Consciousness through the path of Yoga).

यत् सांख्यैः प्राप्यते स्थानं परं योगैः तदेव हि ।
एकतत्त्वघनाभ्यासः प्राणानां विलयः तथा ॥ 8॥
मनोविनिग्रहश्चेति मोक्षशब्दार्थसंग्रहः ।
एकस्मिन्नपि संसिद्धे ते सिद्ध्यन्ति परस्परम् ॥ 9॥

8–9. The same Supreme state that is reached by those following the

path of knowledge, is arrived at by those following the path of Yoga. The intense (or uninterrupted) practice of the One True Principle, the dissolution of the vital airs (or Praana-s) and also the restraint of the mind constitute the epitome of the meaning of the word "Moksha" (or liberation). Even when one is accomplished, all of them are mutually fulfilled.

अविनाभाविनी नित्यं जन्तूनां प्राणचेतसी ।
कुसुमामोदवत् मिश्रे तिलतैल इव स्थिते ॥10॥

10. Praana (or vital air) and the mind of beings are ever inseparably connected. They are associated like flower and its fragrance and they exist like sesamum seed and its oil.

आधाराधेयवच्चैव एकाभावे विनश्यतः ।
कुरुतश्च स्वनाशेन कार्यं मोक्षाख्यमुत्तमम् ॥11॥

11. Both of them perish in the absence of one of them just like a support and the supported. They accomplish by their destruction, the highest object called liberation.

2. वेतालोपाख्यानम् THE STORY OF A GOBLIN

शुभान् आकर्णय प्रश्नान् प्रसङ्गात् स्मृतिमागतान् ।
आसीत् विन्ध्यमहाटव्यां वेतालो विपुलाकृतिः ॥12॥

12. Hear these auspicious questions which have come to (my) memory in this context. There was a goblin with a large body in the forest of the Vindhya mountain.

निर्निमित्तं निरागस्कं पुरोऽप्यभ्यागतं नरम् ।
क्षुधितोऽपि न हन्त्येषः सन्तो हि न्यायदर्शकाः ॥13॥

13. Without cause and without offence, this (goblin) does not kill even a man arrived before him, even if he is hungry. For, the good ones, exhibit justice (or righteousness).

निशायां एकदा प्राप्तं भूपालं प्रोक्तवानसौ ।
"मया लब्धोऽसि राजन् त्वं भव भोजनमद्य मे" ॥14॥

14. Once, during a night, he told a king who arrived: "King! You have been obtained by me. You become my food today".

राजोवाच च "निर्न्यायं मां चेत् अत्सि बलात् इह।
तत् ते सहस्रधा मूर्धा स्फुटिष्यति न संशयः" ॥15॥

15. The king said: "If you eat me here by force, without justice, then, your head will break into a thousand parts. There is no doubt (in this)."

वेतालश्च ततः प्राह "न्यायोऽयं हि मयोच्यते।
राजाऽसि सकलाशाश्च पूरणीयाः त्वयाऽर्थिनाम् ॥16॥
प्रश्नानां उत्तरं दत्त्वा प्रपूरय ममार्थनाम्।

16–17. The goblin then said: "This justice indeed is told (now) by me. You are a king. All the desires of a suppliant should be fulfilled by you. Having given the answer to (my) questions, fulfil my request.

कस्य सूर्यस्य रश्मीनां ब्रह्माण्डानि कृशाणवः ॥17॥

17. To (or Before) the rays of which Sun, the Universes are small atoms?

स्वप्नात् स्वप्नान्तरं गच्छन् शतशोऽथ सहस्रशः।
त्यजन् न त्यजति स्वच्छं कः स्वरूपं प्रभास्वरम् ॥18॥

18. Moving from a dream to another dream a hundred times and a thousand times, who does not leave his natural state which is pure and brilliant (though) abandoning (or going away from) it?

ब्रह्माण्डाकाशभूतौघसूर्यमण्डलमेरवः।
अपरित्यजतोऽणुत्वं कस्याणोः परमाणवः ॥19॥

19. To which atom, not abandoning its atomic nature, the Universe, the sky, the multitude of beings, the solar orb and the Meru mountain, are infinitesimal particles?

कस्यानवयवस्यैव ह्यन्तर्मज्जा जगत्त्रयी"।
इत्युक्तवति वेताले विहस्योवाच भूपतिः ॥20॥

20. To whom, quite devoid of a body are the three worlds only the inner marrow?" When the goblin spoke thus, the king said smiling:

"त्वया प्रोक्तो हि चित्सूर्यः विज्ञानात्माऽतिभास्वरः ।
सर्वाणि भुवनानीह तस्यैव त्रसरेणवः ॥21॥

21. "The Sun of Pure Consciousness which is of the nature of knowledge and very bright, has indeed been described by you. All the worlds here are only its motes (or particles of dust seen moving in the sunbeam).

जगदाख्ये महास्वप्ने स्वप्नात् स्वप्नान्तरं व्रजन् ।
शान्तं त्यजति नो रूपं जीवभावं गतेऽपि च ॥22॥

22. Moving from one dream to another dream in this great dream called the world, it does not abandon its tranquil nature, even though it has gone to the state of the individual soul (or individualised consciousness).

सूक्ष्मत्वात् अप्यलभ्यत्वात् परमात्माऽणुरुच्यते ।
पुरतस्तस्य मेर्वादि परमाणुवदेव हि ॥23॥

23. On account of its subtlety and also unattainability, the Supreme Self is called atomic. Before that, the Meru mountain and others are indeed like infinitesimal particles only.

सर्वावयवरूपोऽपि निरस्तावयवः पुमान् ।
अस्य विज्ञप्तिमात्रस्य मज्जामात्रं जगत्त्रयम्" ॥24॥

24. This Person, though of the form of the whole body, is devoid of body. To him, who is mere intelligence, the three worlds are, (as it were), only marrow."

इति राजवचः श्रुत्वा वेतालः शान्तिमाययौ ।
बभूव च सदा ध्यानी विस्मृत्य सकलां क्षुधाम् ॥25॥

25. Having thus heard the words of the king, the goblin attained to calmness. He became ever meditative forgetting all hunger.

3. ज्ञानसाधनानि—The Means of Knowledge

संहृत्य सर्वतः चित्तं सर्वत्र समदर्शिनः ।
स्थिरबुद्धेः अमूढस्य यथाप्राप्तानुवर्तिनः ॥26॥
राज्ञो भगीरथस्येव दुःसाध्यमपि सिध्यति ।

26–27. To one who is perceiving equally everywhere, withdrawing his mind completely, who is of firm understanding, who is not infatuated (or dull) and who is conforming to what is suitable to circumstance, even what is difficult to be accomplished is fulfilled, as happened for King Bhageeratha.

आसीत् भगीरथो राम राजा परमधार्मिकः ॥27॥
यौवने वर्तमानोऽपि लोकयात्रां विचारयन् ।
अत्युद्विग्नमनाः भूत्वा सोऽपृच्छत् त्रितुलं गुरुम् ॥28॥

27–28. Raama! The king Bhageeratha was a very virtuous person. Though being in his youth, reflecting on the course of worldly life and becoming extremely sorrowful in mind, he asked his preceptor Tritula (as follows):

"जरामरणमोहादिरूपाणां भयकारिणाम् ।
भगवन् सर्वदुःखानां कथमन्तः प्रजायते ॥29॥

29. "Revered Sage! How is the end of all sorrows of the form of old age, death, delusion and the like causing fear, produced?

चिन्मात्रं सर्वगं शान्तं अस्ति निर्मलं अच्युतम् ।
देहादि नेतरत् किंचित् इति वेद्मि मुनीश्वर ॥30॥

30. Great Sage! I know that there is (the Reality) which is only Pure Consciousness, all-pervading, tranquil, stainless and imperishable and there is nothing different whatever such as the body.

किंत्वत्र प्रतिपत्तिः मे स्फुटतां एति न प्रभो ।
एतावन्मात्रसंवित्तिः स्यां अहं सर्वदा कथम् ॥31॥

31. Lord! But, in this respect, my perception (of the Truth) does

not arrive at clarity. How may I remain always as just this Pure Consciousness of such nature?"

त्रितुल उवाच—Tritula said:
ज्ञानेन ज्ञेयनिष्ठत्वं एति चेतो हृदम्बरे।
ततः सर्वात्मको भूत्वा भूयो गच्छेत् न जीवताम् ॥32॥

32. The mind attains to fixity in (or the accomplishment of) what is to be known (i.e. Truth or Reality), in the space of the heart through spiritual knowledge. Then, becoming of the nature of the "Whole", it does not again go to the state of the individual soul (or individualised consciousness).

असक्तिः अनभिष्वङ्गः पुत्रदारगृहादिषु।
नित्यं च समचित्तत्वं इष्टानिष्टोपपत्तिषु ॥33॥
आत्मनोऽनन्ययोगेन तद्भावनं अनारतम्।
विविक्तदेशसेवित्वं अरतिः जनसंसदि ॥34॥
अध्यात्मज्ञाननिष्ठत्वं तत्वज्ञानार्थदर्शनम्।
एतत् ज्ञानं इति प्रोक्तं अज्ञानं स्यात् इतोऽन्यथा ॥35॥

33–35. Non-attachment, absence of identification (through intense attachment) with son, wife, home and the like and constant evenmindedness (or equanimity) on the attainment of the desirable and the undesirable, the contemplation of the Self continuously by undivided union with it, resort to sequestered places, absence of pleasure in an assembly of people, fixity in Self-knowledge and perception of the object of True Knowledge; this is declared to be knowledge. What is different from this would be absence of knowledge (or ignorance). *Note:* These verses are identical with verses 10, 11 and 12 of chapter XIII of the Bhagavad Geeta excepting the first half of verse 34, corresponding to the first half of verse 11 of the Geetaa. Even here, it is only explanatory of the Geetaa-concept of Bhakti in its higher form.

अहंभावोपशान्तौ तत् राजन् ज्ञानं अवाप्यते।

36. King! On the cessation of the sense of 'I', that knowledge is obtained.

भगीरथ उवाच – Bhageeratha said:

शरीरेऽस्मिन् अहंभावः चिरस्थः त्यज्यते कथम् ॥36॥

36. The sense of 'I' (or the ego) is existing for a long time in this body. How is it relinquished?

त्रितुल उवाच – Tritula said:

पौरुषेण प्रयत्नेन त्यक्त्वा विषयभावनाम् ।
सत्तां आश्रित्य संपूर्णां अहंकारो लयं व्रजेत् ॥37॥

37. Having abandoned the thought (or contemplation) of objects of sense (or the pleasures of sense) by manly effort and having resorted to Being (or Existence) which is whole (or full), the ego can be dissolved.

सर्वैषणाः परित्यज्य शान्ताशेषविशेषणः ।
अकिंचनत्वं आयातः स शान्ताहंकृतिः भवेत् ॥38॥

38. Having renounced all desires, with all distinctions extinguished, one who has arrived at complete absence of voluntary possessions, he can become one whose ego has subsided.

4. चित्तविश्रान्तिः – The Repose of the Mind.

एवं श्रुत्वा गुरोः वक्त्रात् सर्वमेव परित्यजन् ।
राज्यं स्वं अरये दत्त्वा खिन्नप्रकृतिपौरकम् ॥39॥
अधोवासोवशेषोऽसौ निर्जगाम स्वमण्डलात् ।
यत्र न ज्ञायते ह्येषः तत्रैवोवास धैर्यवान् ॥40॥

39. Having heard thus from the mouth of the preceptor, renouncing just everything, handing over his kingdom, with citizens dejected in temper (for losing a good king), to the enemy and with only the under-garment as the remnant, he went out of his territory. Where this king is not known, there alone did he live possessed of courage (or fortitude).

ततोऽल्पेनैव कालेन प्रशान्तसकलैषणः ।
परमेण शमेनासौ प्राप विश्रान्तिमात्मनि ॥41॥

41. Then, in just a small time, with all his desires ended, he attained to repose in the Self through Supreme tranquillity.

एकदा स भ्रमन् भूमौ स्वस्यैव पुरमाययौ।
प्रभो राज्यं गृहाणेति प्रार्थितोऽप्यरिणा तदा ॥42॥
नाददे तृणमप्येषः ऋते भिक्षां भगीरथः।

42–43. Roaming on the earth, he once came to his own city. Then, even when requested by his enemy (saying), "Lord, take (back) the kingdom", this Bhageeratha did not accept even a straw with the exception of alms.

आत्मारामं कदाचिच्च स प्राप त्रितुलं गुरुम् ॥43॥
किंचित्कालं उवासासौ तेन सार्धं वनादिके।

43–44. At one time, he reached his preceptor Tritula, who delighted in the Self. He lived with him for a short time in forests and the like.

समतां उपयातौ तौ गच्छन्तौ तु वनात् वनम् ॥44॥
न ननन्दतुरानन्दं न दुःखं न च मध्यमम्।
सिद्धैः अर्पितमैश्वर्यं मेनाते जर्जरं तृणम् ॥45॥

44–45. Those two, who had attained to equality (in spiritual perception), going from forest to forest, did not rejoice at pleasure; nor (did they experience) sorrow; nor also the middling. They regarded even the wealth offered by Siddha-s (semi-divine beings possessed of supernatural powers) as worn out straw.

अथैकदा मृतो भूपः कस्मिश्चित् मण्डलान्तरे।
तत्प्रजास्तु परिज्ञाय मुनिरूपं भगीरथम् ॥46॥
तं आसाद्य समानीय मोदात् चक्रुः महीपतिम्।

46. Once thereafter, in a certain country near by, the king died. Its subjects, having recognised Bhageeratha with the appearance of a sage, approaching him and fetching him, made him (their) king with delight.

एवं तत्र स्थिते राज्ञि प्राक् प्रकृतय आययुः ॥47॥
आभिश्च प्रार्थितो राजा पुनः तासां अभूत् नृपः ।
समः शान्तमनाः मौनी वीतरागो विमत्सरः ॥48॥

47. When the king thus remained there, his former subjects arrived (there). Requested by these subjects, the king again became their ruler; he remained equable, of tranquil mind, silent, devoid of passion and free from jealousy.

अथ वर्षसहस्राणि तपः तप्त्वा सुदारुणम् ।
पितामहान् समुद्धर्तुं भुवि गङ्गां अयोजयत् ॥49॥

49. Then, having performed intense penance for thousands of years for lifting up (or saving) his ancestors, he brought the celestial river Gan'gaa to the earth.

Note: The allusion is to the account given in the Puraana-s of the bringing down of the celestial river to the earth and then to the nether worlds by King Bhageeratha through severe austerity to purify the ashes of his 60,000 ancestors and thus save them.

इति श्रीवासिष्ठसंग्रहे भगीरथोपाख्यानं नाम चतुर्विंशः
सर्गः ॥

Thus ends the Twenty-fourth Chapter titled "The Story of Bhageeratha" in the abridgement of Yogavaasishtha.

पञ्चविंशः सर्गः CHAPTER XXV

चूडालाप्रभावः—THE GLORY OF CHOODAALAA

1. ज्ञानोदयः—THE RISE OF KNOWLEDGE

वसिष्ठ उवाच Vasishtha said:

आसीत् शिखिध्वजो राजा मालवानां पुरे पुरा ।
चूडालाख्या च तत्पत्नी सुराष्ट्राधिपतेः सुता ।। 1।।

1. In former times, there was the king Sikhidhvaja in the city of the Maalava-s. His wife Choodaalaa was also the daughter of the king of Suraashtra.

Note: These places correspond to the modern Maalvaa in Central India and Soorat in Western India.

अवर्धत तयोः प्रीतिः अन्योन्यार्पितचेतसोः ।
एवं बहुषु वर्षेषु यातेषु च क्रमात् तयोः ।। 2।।
शनैः गलति तारुण्ये भिन्नकुम्भात् इवाम्भसि ।
आत्मनो ज्ञानमेव स्यात् संसारव्याधिभेषजम् ।। 3।।
इति निश्चित्य तौ आस्तां तन्निष्ठौ तत्परायणौ ।

2–4. The love between them, who had set their hearts upon one another, grew. Thus, when many years passed by and in course of time, when their youth was slowly vanishing like water from a broken pot, having determined that only knowledge of the Self can be the medicine for the disease of worldly existence, they became devoted to (or intent on) it, with that as the highest object.

अथ साऽविरतं राम शास्त्रार्थमनने रता ।। 4।।
इत्थं विचारयामास स्वं आत्मानं अहर्निशम् ।

4–5. Raama! Then, engaged in reflection on the meaning (or purpose) of scriptures uninterruptedly, she investigated her own Self thus, day and night.

"कस्यायं आगतो मोहः कथं अभ्युदितः क्व वा ।। 5।।
देहस्तावत् जडो मूढो नाहमित्येव निश्चयः ।

कर्मेन्द्रियगणश्चासौ बुद्धीन्द्रियगणः तथा ।। 6।।
जड एव भवेत् नूनं प्रेर्यते मनसा यतः ।

5–7. "To whom has this delusion occurred? How has it risen and where? First, it is certain that the body which is dull and stupid is not at all 'I'. This group of organs of action (mouth, hands, legs, and the organs of excretion and generation) and also the group of organs of perception (eyes, ears, tongue, nose and skin) can only be dull surely, since they are moved (or prompted) by the mind.

मनोऽप्येवं जडं यस्मात् प्रेर्यते बुद्धिनिश्चयैः ।। 7।।
बुद्धिश्चापि जडा यस्मात् अहङ्कारेण चाल्यते ।
अहङ्कारो जडो नूनं जीवेन जन्यते यतः ।। 8।।

7–8. The mind also is thus dull since it is propelled by the determination of the intellect. The intellect also is dull because it is stirred by the ego. The ego is surely dull since it is produced by the individual soul (or individualised Consciousness).

Note: In the above verses, the word "dull" signifies the absence of the ability to perceive or feel or to be conscious of the presence or properties of things.

जीवश्च कलनाकारः केनाप्यन्येन जीवति ।
अहो ज्ञातं अयं जीवः चिद्रूपेणैव जीवति ।। 9।।

9. The individual soul, which is of the form of comprehension (or cognition) subsists on some one different. Ah! It is known. This individual soul subsists only on Pure Consciousness.

इदानीं पुनरीक्षेऽहं केनैषा चित् प्रचेत्यते ।
अहो नु चिरकालेन ज्ञातं ज्ञेयं अनामयम् ।।10।।

10. I (shall) now see (or reflect) again, by whom this Pure Consciousness is comprehended (or perceived). Ah! After a long time indeed, that which is free from blemish and fit to be known has been known by me.

एते हि चिद्विलासान्ताः मनोबुद्धीन्द्रियादयः ।
असन्तः सर्व एवाहो अवधानं विनोत्थिताः ।।11।।

11. Surely, These (entities) beginning with the organs of sense, mind and intellect and ending with the flash of consciousness (or the individual soul) are all only non-existent and have risen without attention. (It is a) wonder!

महाचित् एकैवास्तीह निरहङ्काररूपिणी ।
सकृत् विभाता विमला नित्योदयवती सदा ॥12॥
सा ब्रह्मपरमात्मादिनामभिः परिगीयते" ।

12–13. The One Great Pure Consciousness alone exists here. It is of the nature of absence of Ego. This Stainless (Consciousness), once manifested, is always appearing invariably. It is described by the names, Brahman (or the Supreme Spirit), Paramaatman (or the Supreme Self) and the like".

दिनानुदिनं इत्येषा स्वात्मारामतया तथा ॥13॥
परमात्ममहालाभपरिपूर्णान्तरात्मना ।
स्वविवेकघनाभ्यासवशात् आत्मोदयेन सा ॥14॥
शुशुभे शोभना तत्र चूडालाऽपूर्वशोभया ।

13–15. Day after day, this Choodaalaa (investigated) thus. Because of the state of delight in her own Self and the rise of Self-knowledge on account of her intense practice of discrimination, with her inmost self (or heart) fulfilled by the great acquisition of the Supreme Self, she shone splendidly there, with extraordinary beauty.

तां आलोक्य तदा राजा विस्मितो व्याजहार ह ॥15॥
"भूयो यौवनयुक्तेव राजसे नितरां प्रिये ।
गम्भीरं च प्रशान्तं च चेतः पश्यामि ते प्रिये" ॥16॥

15–16. Then, the king who was astonished, having seen her (thus), told her "Beloved! you shine exceedingly as if you are endowed with youth again. I see your mind deep and calm."

चूडालोवाच — Choodaalaa said:

इदं सर्वं परित्यज्य सर्वं अन्यत् मयाऽऽश्रितम् ।

यत् तत् सत्यं असत्यं च तेनास्मि श्रीमती स्थिता ॥17॥

17. Having given up all this (i.e., worldly thoughts and experiences), another (entity) which is everything (or the 'Whole') has been resorted to by me. It is that which is Truth (or Reality) as well as untruth (or unreality). Because of that, I am beautiful.

न हृष्यामि न कुप्यामि तेनाहं श्रीमती स्थिता ।
एकैवाकाशसंकाशे केवले हृदये रमे ॥18॥
सदाऽऽत्मन्येव तुष्यामि तेनाहं श्रीमती स्थिता ।

18–19. I do not exult; nor am I angry. Because of that I am beautiful. I rejoice in the pure Heart (or the inmost Being) resembling the sky, quite alone. I always delight only in the Self. Because of that, I am beautiful.

अबुद्ध्वा तद्गिरां अर्थं विहस्योत्थाय भूपतिः ॥19॥
असंबद्धप्रलापोऽयं इति निश्चितवान् तदा ।

19–20. The king, not having understood the meaning of her words, smiling and getting up then, decided that her utterance was incoherent prattle.

"कष्टं नात्मनि विश्रान्तो मद्वचोऽयं न बुद्धवान्" ॥20॥
इति खिन्ना च चूडाला स्वव्यापारपराऽभवत् ।

20–21. "Alas! This one has not reposed in the Self and has not understood my words." Thus dejected, Choodaalaa became engrossed in her work.

2. कुण्डलिनी — KUNDALINEE (THE POTENTIAL BIO-ENERGY IN LIVING BEINGS.)

एकदा नित्यतृप्तायाः निरिच्छायाः अपि स्वयम् ॥21॥
चूडालायाः बभूवेच्छा ह्याकाशगमनादिषु ।

21–22. Once, there arose a desire in Choodaalaa who was ever content and free from longings, for (accomplishments) like moving in the sky.

तदर्थं सर्वभोगान् सा संत्यज्य निर्जने स्थले ॥22॥
ऊर्ध्वगप्राणपवनं चिराभ्यासं चकार ह ।

22–23. For that purpose, she did the long practice of (controlling) the up-going vital air in an uninhabited place, having renounced all enjoyments.

चूडालायाः कथायां च प्रसङ्गापतितां इमाम् ॥23॥
प्राणादिपवनाभ्यासक्रियां सिद्धिफलां शृणु ।

23–24. Hear this teaching about the practice of (controlling) Praa<u>n</u>a and other vital airs productive of superhuman powers (or faculties), which has occurred in the topic of Choodaalaa-'s story.

भोजनासनशुद्धया च साधु शास्त्रार्थभावनात् ॥24॥
भोगत्यागाच्च कोपादित्यागात् सज्जनसेवनात् ।
प्राणायामघनाभ्यासात् भृशं यान्ति विधेयताम् ॥25॥
प्राणाः प्रभुत्वात् तज्ज्ञस्य पुंसो भृत्या इवाखिलाः ।

24–26. By the purity of food and dwelling, by the proper contemplation (or investigation) of the meaning of the scriptures, by the renunciation of enjoyments, by giving up anger and the like, by serving virtuous people and by the intense (or uninterrupted) practice of Praa<u>n</u>aayaama (or the control of the vital airs), the vital energies become exceedingly obedient to one familiar with them, on account of his mastery (of the techniques of controlling them), just as all the servants of a man do.

राज्यादिमोक्षपर्यन्ताः समस्ता एव संपदः ॥26॥
देहानिलविधेयत्वात् साध्याः सर्वस्य राघव ।

26–27. Raaghava! Quite all the accomplishments (or blessings) from a kingdom to liberation (in the Spirit) are attainable by everybody through the obedience of the vital airs in the body (i.e., through the proper control of bio-energy).

कीटादिष्वपि सर्वेषु मर्मस्थानं समाश्रिता ॥27॥
भोगिवत् मण्डलाकारा सर्वदा स्पन्दरूपिणी ।
पावनी परमा शक्तिः पवमानेन तिष्ठति ॥28॥

27–28. In all beings, even in worms and the like, resorting to the vital part of the body there abides, along with the vital air (or bio-energy), a pure (or purifying) power, coiled in form like a snake and always vibratory in nature.

Note: This refers to Kundalinee (as mentioned in the next verse) which is invariably regarded in the scriptures of Yoga and Tantra as the door to liberation. From scriptural authority, the testimony of accomplished Yogin-s of the present day and modern writings on this subject it could be concluded that Kundalinee is the great evolutionary energy in living beings and the very basis or subtle form of bio-energy. When made active by proper spiritual disciplines, it takes the spiritual aspirant to super-conscious states, culminating in Yogic Samaadhi or absorption in Pure Undivided Consciousness.

साऽतः कुण्डलिनी प्रोक्ता नाड्यो हृदयकोशगाः ।
अस्यां समस्ताः संबद्धाः सैव प्राणमयी स्मृता ॥29॥
प्राणापानस्वरूपत्वात् अध ऊर्ध्वं व्रजत्यसौ ।

29–30. Therefore, this power (or energy) is called Kundalinee (or the coiled one). All the Naadee-s (or channels of bio-energy) in (or going to) the receptacle of the heart are connected with this. That alone is considered as consisting of Praana (or bio-energy). On account of its inherent nature being Praana and Apaana, it moves up and down (in the body).

Note: The references to Kundalinee and Praana in traditional literature are invariably clothed in mystic language. Any comparison with modern physiological knowledge often fails to convince one about their reality vis-a-vis the human body-complex. But the first-hand experiences of Yogin-s, ancient and modern, stand testimony to the irrefutable fact of their existence and operation and of their role in the evolution of human consciousness.

3. आधिव्याधयः—Diseases of the Mind and Body.

यद्यन्तः मारुतो रुद्धः व्याधिः जन्तोः न जायते ॥30॥
देहदुःखं विदुः व्याधिं आध्याख्यं वासनामयम् ।

30–31. If the vital air is bound (or restrained) within, physical

ailment is not produced in a living being. The distress of the body is known as (physical) disease. Mental affliction consists of mental impressions (or knowledge derived from memory agitating the human psyche).

दुरन्नाभ्यवहारेण दुर्देशाक्रमणेन च ॥31॥
दुष्कालव्यवहारेण दुर्जनासङ्गदोषतः ।
क्षीणत्वात् वाऽतिपूर्णत्वात् नाडीनां रन्ध्रसंततौ ॥32॥
प्राणे विधुरतां याते व्याधिः देहे प्रवर्तते ।

31–33. Disease occurs in the body when Praaṉa (or bio-energy) reaches deprivation in the series of cavities of the Naadee-s (or channels of bio-energy such as nerves, arteries and veins), due to the eating of bad food, the occupation of bad places, the conduct of affairs in unsuitable time, the evils of association with bad people and by the diminution or overfilling (of the system with the necessities of life).

आधिक्षये चाधिभवाः क्षीयन्ते व्याधयोऽप्यलम् ॥33॥
अनाधिजा व्याधयस्तु द्रव्यमन्त्रशुभक्रमैः ।
चिकित्सकादिशास्त्रोक्तैः नश्यन्ति त्वं च वेत्सि तत् ॥34॥

33–34. On the removal of mental sickness, even physical ailments born of mental sickness are surely destroyed. But the physical ailments not produced by mental sickness perish by auspicious methods of (employing) suitable materials and Manṯra-s (or sacred words) and through (following) the words of the science of healing (or medical treatment). You also know that.

चित्ते विधुरिते देहः संक्षोभं उपयाति हि ।
संक्षोभात् साम्यं उत्सृज्य वहन्ति प्राणवायवः ॥35॥

35. When the mind is agitated, the body indeed goes to the state of agitation. On account of agitation, the vital airs (or currents of bio-energy) flow, giving up evenness.

असमे वहति प्राणे नाड्यो यान्ति विसंस्थितिम् ।
कुजीर्णत्वं अजीर्णत्वं अतिजीर्णत्वमेव वा ॥36॥

दोषायैव प्रयात्यन्नं नाडीप्राणविपर्ययात् ।

36–37. When the (currents of) bio-energy flow unevenly, (their) channels (or Naadee-s) attain to an improper condition. Because of the perverseness of the bio-energy currents in their channels, the food (which is eaten) goes forth only towards (causing) harm by bad digestion, indigestion or even over-digestion.

यान्यन्नानि निरोधेन तिष्ठन्त्यन्तःशरीरके ॥37॥
तान्येव व्याधितां यान्ति परिणामस्वभावतः ।
एवं आधेः भवेत् व्याधिः आधिनाशाच्च नश्यति ॥38॥

37–38. The foods which remain within the body by obstruction (to their proper digestion and assimilation), they alone go to the state of physical sickness by their innate disposition (or tendency) towards transformation (or decline). Thus, physical ailment can also be produced on account of mental sickness and it perishes on the disappearance of (such) mental sickness.

यथा विरेकं कुर्वन्ति हरीतक्यः स्वभावतः ।
भावनावशतो मन्त्रैः कर्मणा साधुसेवया ॥39॥
मनः प्रयाति नैर्मल्यं आनन्दो वर्धते तदा ।

39–40. Just as myrobalans (astringent plum-like fruits) produce purging by their very nature, the mind attains to purity (or stainlessness) on account of contemplation (or feeling of devotion), by Mantra-s (or sacred words), by (appropriate) rituals and by the service of the virtuous. Then, happiness grows.

सत्त्वशुद्ध्या वहन्त्येते क्रमेण प्राणवायवः ॥40॥
जरयन्ति तथाऽन्नानि व्याधिः तेन विनश्यति ।

40–41. By the purity of mind these vital airs flow in regular course; so also, the foods are digested. Because of that, physical ailment perishes.

4. अणिमादिसिद्धयः SUPERNATURAL POWERS LIKE ANIMAN (OR BECOMING AS SMALL AS AN ATOM).

कुण्डलिन्यां कथायोगं अधुना प्रकृतं शृणु ॥41॥

तां यदा पूरकाभ्यासात् आपूर्य स्थीयते समम् ।
तदैति मैरवं स्थैर्यं कायस्यापीनतां तथा ॥42॥

41–42. Hear now the original subject, in the course of conversation on Kundalinee. Filling (or strengthening) it through the practice of Pooraka (or inhalation of breath), when one stays evenly, then he attains to firmness (or stability) like the Meru mountain and also stoutness (or strength) of the body.

यदा पूरकपूर्णान्तरायतप्राणमारुतम् ।
तदा समस्तमेवेदं उत्प्लावयति देहकम् ॥43॥
इत्यभ्यासविलासेन प्राप्यते व्योमगामिता ।

43–44. When the vital air is restrained within after filling up through inhalation, then one floods this body in entirety (with Praana or vital energy). Through exercising such discipline the power of moving in the sky is obtained.

ब्रह्मनाडीप्रवाहेण शक्तिः कुण्डलिनी यदा ॥44॥
बहिः ऊर्ध्वं कपाटस्य द्वादशाङ्गुलमूर्धनि ।
रेचकेन प्रयोगेण नाड्यन्तरनिरोधिना ॥45॥
मूहूर्तं स्थितिं आप्नोति तदाव्योमगदर्शनम् ।

44–46. By the application of Rechaka (or exhalation of breath) restraining the interior of Naadee-s (or channels of bio-energy), when the energy of Kundalinee flowing through the Brahma Naadee (or the channel of the Supreme) gets established for a Muhoorta (or a period of 48 minutes) outside and above the "door" in the top (or summit) situated at twelve finger-breadths, then there is the vision of celestial beings.

Note: This would appear as mere gibberish to one unacquainted with the esoteric tracts of Yoga. Kundalinee, the subtle spiritual energy, is required to be activated and directed through the channel of Brahma, also called the Sushumnaa (which is identified with the spinal cord by many modern Yogin-s). The "door" refers to the fontanelle or the membranous space in the head during infancy. When the Kundalinee energy is established at 12 digits above the head, extra-sensory perceptions are supposed to be acquired.

मुखात् बहिः द्वादशान्ते रेचकाभ्यासतः चिरम् ॥46॥
प्राणे च स्थापिते देहं अन्यं च प्रविशत्यसौ ।

46–47. When the bio-energy is established at the end of twelve digits outside the nostrils (or the mouth) for a long time by the practice of exhalation of breath, one enters into another body.

श्रीराम उवाच—Sree Raama said:
सूक्ष्मच्छिद्रादिगत्यर्थं पूरणार्थं च खस्य वा ॥47॥
अणुतां स्थूलतां वाऽपि कायोऽयं नीयते कथम् ।

47–48. For the sake of moving through small openings and the like or filling up space, how is this body brought to (or reduced to) the states of the atom or a huge entity?

वसिष्ठ उवाच—Vasishtha said:
एकं चिन्मात्रमस्तीह सूक्ष्मात् सूक्ष्मतरं हि तत् ॥48॥
असत्यमेव सङ्कल्पभ्रमेणेदं शरीरकम् ।
एवं हि विदितात्मानो भावयन्ति यथैव यत् ॥49॥
तत् तथैवानुपश्यन्ति दृढभावनया तया ।

48–50. There is only the One Pure Consciousness here. That is indeed subtler than the subtle. This body is (caused) by the delusion of ideation (or thought). It is only unreal. Thus, in whatever manner and whichever, those who have known the Self think, they perceive that only in that manner, due to such firm contemplation.

सत्यभावेन दृष्टोऽयं देहो देहो भवत्यलम् ॥50॥
दृष्टस्त्वसत्यभावेन व्योमतां याति देहकः ।

50–51. Seen with the idea of reality, this body surely becomes the (visible) body. Seen with the idea of unreality, the body attains to the state of the sky (or space), (i.e., it becomes insubstantial).

अणिमादिपदप्राप्तौ भावना युक्तिरीदृशी ॥51॥
सुलभा च भवत्येषा योगसंसिद्धिसंविदाम् ।
एवं बभूव चूडाला घनाभ्यासवती सती ॥52॥

51–52. Such conception (or contemplation) is the means for the acquisition of the dignity of supernatural powers like Aṇiman (or assuming minute forms). This becomes easy of attainment to the knowers of the accomplishment of Yoga. Thus, the virtuous Choodaalaa became possessed of intense (or uninterrupted) practice (of Yoga).

5. उपदेशप्रयोजनम्--The Need for Instruction

विवेद नैव राजा तु तामेवंगुणशालिनीम् ।
बहुशो बोध्यमानोऽपि तया राजा न बुद्धवान् ॥53॥

53. But the king did not know her at all as endowed with such merit. Though taught repeatedly by her the king did not understand.

उपदेशक्रमो राम व्यवस्थामात्रपालनम् ।
ज्ञप्तेस्तु कारणं शुद्धा शिष्यप्रज्ञैव केवलम् ॥54॥

54. Raama! The method (or act) of teaching is the protecting (or fostering) of only the settled law (in spiritual life). The cause of Knowledge is only the pure intelligence of the disciple.

श्रीराम उवाच Sree Raama said:
एवं स्थिते मुने ब्रूहि कथं एतत् जगत्स्थितौ ।
क्रमो गुरूपदेशाख्यः स्वात्मज्ञानस्य कारणम् ॥55॥

55. Sage! When it is so, tell me how, in such a situation in this world, the method called the instruction of the Guru (or spiritual preceptor) becomes the cause of one's knowledge of the Self?

वसिष्ठ उवाच Vasishtha said:
अत्यन्तकृपणः कश्चित् पतितां विन्ध्यजाङ्गले ।
एकां करोटिकां प्राप्तुं सर्वं तृणतुषादिकम् ॥56॥
दिनत्रयं दुधावाथ चिन्तामणिं अविन्दत ।
एवं करोटिकान्वेषात् रत्नं लब्धं अखेदिना ॥57॥

56. A certain extremely poor person removed (and searched) all the grass, chaff and the like for three days, to obtain one shell that

had fallen into the forest of the Vindhya mountain. Then, he discovered the Chintaamani (a precious gem). Thus, on account of the search for a shell, a gem was obtained by one without dejection (of spirits).

तथा श्रुतोपदेशेन स्वात्मज्ञानं अवाप्यते ।
तत्त्वस्यास्य महार्थस्य प्राप्तौ यद्यपि कारणम् ।।58।।
न गुरोः कथनं साक्षात् तथाऽपि कारणं क्रमात् ।
चिन्तामणेः हि संप्राप्तौ यथा हेतुः करोटिका ।।59।।

58–59. So also, knowledge of one's Self is obtained through the teaching that is heard (from a spiritual preceptor). Though, the Guru's communication is not directly the cause of the acquisition of the deep signification of this True Principle, even then, it is the cause gradually as, for instance, the shell was the cause of the acquisition of the gem Chintaamani.

इति श्रीवासिष्ठसंग्रहे चूडालाप्रभावो नाम पञ्चविंशः सर्गः ।।

Thus ends the Twenty-fifth Chapter titled "The Glory of Choodaalaa" in the abridgement of Yogavaasishtha.

षड्विंशः सर्गः—CHAPTER XXVI

शिखिध्वजतपः—THE PENANCE OF SIKHIDHVAJA

1. काननवासः—THE DWELLING IN THE FOREST

वसिष्ठ उवाच—Vasishtha said:

राजाऽऽत्मज्ञानहीनस्तु दुःखेन पीडितो भृशम्।
ददौ अतितरां दानं तीर्थयात्रां चकार च॥ 1॥

1. The king (Sikhidhavaja) bereft of the knowledge of the Self and very much oppressed by sorrow, gave away gifts exceedingly and undertook a pilgrimage.

तपः कृच्छ्रादिकं चक्रे न तु लब्धा विशोकता।
चूडालां एकदा भूपः प्रोचे मधुरया गिरा॥ 2॥

2. He performed penance like bodily mortification but, freedom from sorrow was not obtained. Once, the king told Choodaalaa in sweet words (as follows).

"भुक्तं राज्यं चिरं कालं दृष्टा विभवभूमयः।
अधुनाऽस्मि विरागेण युक्तो गच्छामि काननम्॥ 3॥

3. "The kingdom was enjoyed (by me) for a long time. Situations of wealth (or power) have been seen (by me). I am now endowed with indifference to worldly attachments. I (shall) go to the forest.

राज्यात् अप्यधिकं मन्ये सुखं वननिवासिनाम्।
अस्मिन् सन्मन्त्रणे तन्वि न विघ्नं कर्तुमर्हसि॥ 4॥
भवत्या पालयन्त्येह राज्ये स्थातव्यं उत्तमे"।

4–5. I consider the happiness of forest-dwellers as greater than even sovereignty. Delicate Lady! In this right deliberation, pray do not cause an impediment. Excellent Lady! you ought to remain here in the kingdom, protecting it."

इत्युक्त्वा दयितां राजा ह्यर्धरात्रे विनिर्गतः ॥ 5॥
क्रमात् मन्दरशैलस्य तटस्थं काननं ययौ ।
तत्रैकस्मिन् समे देशे स चकारोटजालयम् ॥ 6॥

5–6. Thus having told his wife, the king departed at midnight. In due course, he went to a forest situated on the slope of the Mandara mountain. There, in an even place, he built an abode made of leaves (or a hermitage).

सर्वं संपादितं तेन योग्यं तापसकर्मणि ।
सन्ध्यापूर्वं जपं प्रातः प्रहरे स तदाऽकरोत् ॥ 7॥
पुष्पोच्चयं द्वितीये तु स्नानं देवार्चनं ततः ।
पश्चात् वन्यं फलं किंचित् भुक्त्वा जप्यपरोऽभवत् ॥ 8॥

7–8. Everything useful in the performance of religious penance was acquired by him. In the morning, in the eighth part of a day (i.e. in a period of three hours), he did Japa (or the repetition of sacred words) preceded by Sandhyaa (or the prescribed morning prayers). In the second eighth part of the day, he did the gathering of flowers (for worship); then, bathing and the worship of the Deity; thereafter, having eaten fruit growing in the forest, a little, he became absorbed in Japa (or the repetition of sacred words).

पुरे प्रबुध्य चूडाला भर्त्रा त्यक्ताऽतिखिन्नधीः ।
वातरन्ध्रेण निर्गत्य पतिं दृष्ट्वा न्यवर्तत ॥ 9॥

9. In the city, Choodaalaa, left by her husband, having woken up and extremely dejected in mind, going out through the 'opening in the air' (i.e., travelling through air by her Yogic powers), returned after seeing her husband.

"आस्तां ममाद्य गमनं कालेनातिचिरेण हि ।
मयाऽस्य पार्श्वं गन्तव्यं" इति निश्चित्य सा तदा ॥10॥
"केनचित् कारणेनासौ गतः संप्रति भूपतिः" ।
इति प्रजाः समाश्वास्य भर्तुः राज्यं ररक्ष ह ॥11॥

10–11. "Let my going today remain (as it is). Only after a very

long time, I ought to go near him." Thus having resolved, she then ruled her husband's kingdom having consoled the subjects (with the words): "Due to some reason the king has now gone out."

2. चूडालया कुम्भरूपग्रहणम्—THE ASSUMPTION OF THE FORM OF KUMBHA BY CHOODAALAA

अष्टादश च वर्षाणि गतान्येवं यदा तदा ।
"भर्तुः पार्श्वं मया गन्तुं प्राप्तः कालोऽयं" इत्यथ ॥12॥
संचिन्त्य मन्दरं व्योम्ना गत्वा दृष्ट्वा पतिं तदा ।

12–13. When eighteen years thus elapsed, then, having thought: "the time has arrived for me to go near my husband," she went to Mandara mountain through the sky and having seen her husband (thought as follows):

"अहो नु विषमं मौर्ख्यं दुर्दशां यत्प्रसादतः ॥13॥
एवंविधाः समायान्ति शास्त्रार्थदर्शिनोऽपि हि ।
तत् अवश्यं इहाद्यैव तत्त्वं संबोधयामि तम् ॥14॥
बालेयं मम कान्तेति मदुक्तं न करिष्यति ।
तस्मात् तापसवेषेण बोधयामि पतिं क्षणात्" ॥15॥

13–15. "Alas! What an odd folly it is, by the gift of which, even those of such a kind, who perceive the object of the scriptures, indeed attain to (this) difficult state. Therefore, I shall certainly teach him the Truth (or Reality) here and now. He will not carry out my words (thinking): 'This is a young woman and my wife.' So, I shall teach my husband in a moment in the guise of an ascetic."

इति संचिन्त्य सा ध्यानात् द्विजपुत्रो बभूव ह ।
शुक्लयज्ञोपवीताङ्गं शुक्लाम्बरयुगावृतम् ॥16॥
तं अग्रस्थितं आलोक्य राजा वचनमब्रवीत् ।

16–17. Thus having thought, she indeed became the son of a Braahmana by meditation. The king, seeing him standing in front, wearing the white sacred thread (the mark of a Braahmana) on his body and covered all round by a pair of white cloths, told him these words:

"देवपुत्र महाभाग को भवान् कुत आगतः ॥17॥
दिवसं सफलं मन्ये यत् त्वामद्यास्मि दृष्टवान्"।
इत्युक्त्वा पाद्यं अर्घ्यादि दत्तवन्तं च साऽब्रवीत् ॥18॥

17–18. "Son of a Braahmana! Blessed One! Who are you? Wherefrom have you come? I consider this day fruitful since I have seen you today." To him, who had offered (the traditional honours) like water for washing the feet and respectful offerings, after having spoken thus, she said (as follows):

"स्फीतं राज्यं समुत्सृज्य काननं सेव्यते त्वया।
शान्तेन मनसा साधो कच्चित् ते संभृतं तपः ॥19॥

19. "Virtuous One! Having abandoned a large (or prosperous) kingdom, a forest is resorted to by you with a calm mind. I trust your penance is full (or concentrated).

राजन् मे शृणु वृत्तान्तं यथा पृष्टं त्वयाऽधुना।
कदाचित् नारदः पूर्वं गुहायां ध्यानमास्थितः ॥20॥
अकस्मात् लीलया नद्यां क्रीडन्तं ललनागणम्।
आलोकयत् तदा तस्य सहसैव मनो मुनेः ॥21॥
अनाश्रितविवेकं सत् बभूवानन्दितं स्फुरत्।

20–22. King! Hear my history as inquired by you now. At some time formerly, sage Naarada, seated in meditation in a cave, saw by chance, a group of women sporting in the river playfully. Then, quite suddenly, the mind of the sage, not resorting to (or practising) discrimination which is proper, and palpitating (within), became delighted.

आनन्दवलिते चित्ते क्षुब्धे प्राणानिले स्थिते ॥22॥
बभूव तस्य तुष्टस्य मदनस्खलितं तदा।

22–23. When the mind was drawn towards (or covered by) that delight and when the vital wind (or bio-energy) was agitated, then, to that gratified one, there occurred the emission (of vital energy) due to passion.

राजोवाच —The King said:

तादृशोऽपि बहुज्ञोऽपि जीवन्मुक्तोऽप्यसौ मुनिः ॥23॥
कथं एवंविधां ब्रूहि प्राप्तो मदनवश्यताम् ।

23–24. Even though that sage was like that, possessed of great knowledge and liberated while living, tell me how he came under the control of cupid (or passion), of such kind.

कुम्भ उवाच —Kumbha said:

स्वरूपे निर्मले सत्ये निमेषमपि विस्मृते ॥24॥
दृश्यं उल्लासं आप्नोति प्रावृषीव पयोधरः ।

24–25. When one's natural state which is stainless and real is forgotten even for a moment, the 'known' (or the objects of sense-experiences) attain splendour (i.e. they have their sway) just as a rain-cloud during the monsoon.

सुखदुःखकलास्पन्दो बन्धो जीवस्य नेतरः ॥25॥
तदभावो हि मोक्षः स्यात् इति द्वेधा व्यवस्थितिः ।

25–26. The movement of the divisions (called) pleasure and grief is the bondage of the individual soul; nothing else is. Its absence only could be liberation. Thus is the arrangement in two ways.

Note: The question of the king in verse 23/24 raises the doubt as to how the realised sage Naarada could have become the victim of passion. This is opposed to the doctrine of Vedaanta and the experience of saints and sages as clearly stated in the Bhagavad geetaa: "The objects of senses drop out for the abstinent man, though not the taste (or longing) for them. Even the longing ceases, having perceived the Supreme." (II-59) But Kumbha's reply in verse 25/26 makes the position clear. When pleasure and pain afflict the individual, he is not liberated. When he is liberated he is neither drawn towards pleasure nor repelled by pain. He is fulfilled in his own Self which is Pure Consciousness. Evidently, Naarada, mentioned in this narrative, had not attained to the state of Supreme Beatitude, which makes one eternally free.

राजोवाच—The King said:
अत्युदारं महाश्चर्यं वक्षि त्वं वदतां वर ॥26॥
किं तु तावत् समासेन तवोत्पत्तिं वदाद्य मे।
ततः श्रोष्यामि यत्नेन ज्ञानगर्भां गिरं तव ॥27॥

26–27. Best of speakers (on spiritual truth)! You tell me of a very splendid and great marvel. But, tell me now briefly, before you proceed, about your origin. Thereafter, I shall hear carefully, your words full of knowledge.

कुम्भ उवाच—Kumbha said:
क्षीरेण पूरिते कुम्भे मुनिना वीर्यमर्पितम्।
मासात् संपूर्णसर्वाङ्गः कुम्भाच्चाहं विनिर्गतः ॥28॥

28. The generative fluid was placed by the sage in a pot filled with milk and I came out of the pot in a month with all my limbs fully grown.

मां पौत्रं वीक्ष्य वेधाश्च चकार ज्ञानपारगम्।
ततोऽहं कुम्भनामास्मि यथाकामं चराम्यहम् ॥29॥
आस्तां एषा कथा तावत् कः त्वं अद्रौ करोषि किम्।

29–30. Having seen me, the grandson, Brahmaa (the Creator-God) made me profoundly learned (or one who has gone to the limit of knowledge). Therefore, I am named Kumbha (literally, the pot) and I go about at will. Let this story remain (as it is). In the meanwhile, who are you? What do you do in the mountain?
Note: Naarada is the mind-born son of Brahmaa according to the Puraana-s.

राजा उवाच—The King said:
संसारभयभीतत्वात् निवसामि वनान्तरे ॥30॥
शिखिध्वजोऽहं भूपालः त्यक्त्वा राज्यं इह स्थितः।
दुःखात् गच्छामि दुःखौघं कुर्वन्नपि क्रियां इमाम् ॥31॥

30–31. I dwell inside the forest, afraid of the danger of worldly existence. I am the king Sikhidhvaja staying here, having given up my kingdom. Though performing all these religious rites, I go from sorrow to a multitude of sorrows.

3. चिन्तामण्युपाख्यानम् —The Story of Chintaamani, the Wish-fulfilling Gem

कुम्भ उवाच—Kumbha said:

ज्ञानं हि परमं श्रेयः कैवल्यं तेन लभ्यते ।
अलब्धज्ञानदृष्टीनां क्रिया तु स्यात् परायणम् ॥32॥

32. Knowledge alone is the Supreme good (or beatitude). By that, Kaivalya (or perfect isolation—i.e. detachment of the individual soul from its material coverings and identification with the Supreme Spirit) is obtained. But, to those who have not obtained the perception of knowledge, religious rite could be the principal object.

वासनामात्रसारत्वात् अज्ञस्य सफलाः क्रियाः ।
ज्ञानिनो वासनानाशात् अफलाः सकलाः क्रियाः ॥33॥

33. Religious rites (or rituals) are fruitful to one devoid of knowledge on account of the strength of the totality of his mental impressions. To one possessed of knowledge, on account of the destruction of mental impressions, all rituals are unfruitful (or useless).

यस्याज्ञत्वं क्षयं याति सर्वं ब्रह्मेति भावनात् ।
नोदेति वासना तस्य प्राज्ञस्येवाम्बुधीः मरौ ॥34॥

34. To one whose ignorance is destroyed by the cognition (or direct knowledge)—"All is Brahman (or the Supreme Spirit)", mental impression does not rise just as the idea (or conception) of water (does not arise) in (relation to) a sandy desert, for a wise man.

संसारतारकं ज्ञानं त्वं किं अज्ञानवान् स्थितः ।
कोऽहं कथं इदं जातं कथं वा शाम्यति ध्रुवम् ॥35॥

कथं बन्धः कथं मोक्षः इति प्रश्नान् उदाहरन् ।
पारावारविदां पादान् कस्मात् राजन् न सेवसे ॥36॥

35–36. Knowledge protects (or delivers) one from the course of worldly existence. Why do you remain (spiritually) ignorant? "Who am I? How was this (objective universe) born? How does this cease surely? How is bondage produced? How is liberation obtained?"— Thus uttering questions (or making inquiry), Oh King! why do you not serve (or follow) the feet of the knowers of the nearer and the further bank (of this ocean of worldly existence)?

राजोवाच—The King said:
अहो नु बोधितोऽस्म्यद्य त्वं मे मित्रं गुरुः पिता ।
यत् उदारतमं वेत्सि यस्मिन् ज्ञाते न शोच्यते ॥37॥
भवामि निर्वृतो येन तत् ब्रह्मोपदिशाशु मे ।

37–38. Ah! I have indeed been instructed by you today. You are my friend, teacher and father. Teach me immediately that Brahman which you know as the most exalted, knowing which, one does not grieve and by which I shall be satisfied.

कुम्भ उवाच—Kumbha said:
यद्युपादेयवाक्योऽहं राजर्षे तत् वदामि ते ॥38॥
अन्यथाऽनेकधा प्रोक्तं अपि स्यात् विफलं वचः ।

38-39. Kingly sage! If I am one whose words are acceptable, then, I (shall) tell you. Otherwise, though explained in various ways, the words can be fruitless (or ineffectual).

सर्वशास्त्रार्थतत्त्वज्ञः आसीत् कश्चित् मुनिः पुरा ॥39॥
अनन्तयत्नसंसाध्ये स चिन्तामणिसाधने ।
अतीव यत्नवान् भूत्वा हस्तप्राप्यं ददर्श तम् ॥40॥

39–40. In former times, there was a certain ascetic who was the knower of the true meaning of all the scriptures. Having become very diligent in the attainment of Chintaamani (the fabulous gem, yielding to its possessor all desires) which ought to be accomplished

by endless effort, he saw that gem easily accessible to the hand.

किं तु संशयमापन्नो न जग्राह मणिं तदा ।
"अहं अल्पतपाः साधुः वराको मानुषः किल ॥41॥
सिद्धयः कथं आयान्ति मां अभाग्यैकभाजनम् ।"
इति तस्मिन् स्थिते मूढे यातो मणिः अदृश्यताम् ॥42॥

41–42. But, fallen into doubt, he did not seize the gem at that time. "I am one with little penance (to my credit), an ascetic, a wretched (or unfortunate) person and indeed human. How do accomplishments (or prosperity) come to me, the repository of only misfortunes?"— When that stupid man stood thus, the gem became invisible.

एष भूयः क्रियायत्नं कुर्वन् रत्नेन्द्रसाधने ।
ददर्शाथ कचद्रूपं काचखण्डं अखण्डितम् ॥43॥

43. This man, again taking the effort of rituals in the attainment of the king of gems, saw afterwards an unbroken piece of glass shining in appearance.

ततः तं मणिं आदाय प्राक्तनीं स श्रियं जहौ ।
"सर्वं चिन्तामणेः अस्मात् प्राप्यते किं धनैः" इति ॥44॥

44. Then, taking that (gem-like) glass he relinquished his former wealth (saying) thus: "Everything is obtained from this gem Chintaamani. What is the use of riches?"

आदायैतं मणिं मूढः शून्यकाननमाययौ ।
स काचमणिना तत्र महतीं आपदं गतः ॥45॥

45. Taking this (gem-like) glass, the stupid man came to a desolate forest. There, he fell into great danger on account of that gem-like glass.

4. वनगजाख्यानम्—The Story of the Forest-elephant

आसीत् विन्ध्यवने हस्ती महायूथपयूथपः ।
स बद्धो लोहजालेन हस्तिपेनैकदा किल ॥46॥

46. There was an elephant in the forest of the Vindhya mountain, which was the head of a large herd of lordly elephants. Once, they say, it was bound by an iron-net by an elephant-driver.

खेदात् निगडनिर्भेदं दन्ताभ्यां तु चकार सः ।
तत् दृष्ट्वा तं पुनर्बद्धुं निश्चित्य हस्तिपः तदा ॥47॥
पपाताथ गजेन्द्रस्य मूर्ध्नि तालतरोः अधः ।
अपतत् दुर्मतिः भूमौ अप्राप्य करिणः शिरः ॥48॥

47–48. But, on account of distress, the elephant caused the breaking of the fetters with its tusks. Seeing that and having decided to chain the elephant again at that time, the elephant-driver then fell on the head of the lordly elephant which was beneath a palmyra tree. That evil-minded one fell on the ground without reaching the head of the elephant.

तं पुरः पतितं दृष्ट्वा महेभः करुणां ययौ ।
केऽपि स्फारगुणाः सन्ति तिर्यग्जातिगतेष्वपि ॥49॥

49. Seeing him, fallen in front, the great elephant took pity (on him). Even among those belonging to the brute kind (or among animals), there are some great virtues.

दयया तं परित्यज्य स्वप्रदेशं ययौ गजः ।
गते गजे समुत्थाय पुनः तस्य जिघृक्षया ॥50॥
स खातवलयं चक्रे हस्तिपः कानने शठः ।

50–51. Leaving him out of pity, the elephant went to its place. When the elephant was gone, having risen up, that wicked elephant-driver, with the desire of seizing the elephant again, made a circular excavation in the forest.

तस्मिन् निपतितः खाते वारणो विहरन् वने ॥51॥
ततो भूयो दृढं बद्धः हस्तिपेन महागजः ।

51–52. The elephant, roaming in the forest, fell into that hole. Then, that big elephant was again fettered firmly by the elephant-driver.

अहनिष्यत् पुरैवासौ यद्यग्रे पतितं रिपुम् ।।52।।
तत् नालप्स्यत तद्दुःखं गजः खातनिबन्धनम् ।

52–53. If it had killed the enemy who had fallen in front, even at first, then, the elephant would not have obtained that distress in the form of confinement in the hole.

राजा उवाच—The King said:
मणिसाधकविन्ध्येभबन्धनात् सूचितं वद ।।53।।

53. "Tell me what is indicated by the one striving for attaining the gem and the bondage of the elephant of the Vindhya mountain."

कुम्भ उवाच—Kumbha said:
रत्नसंसाधकः प्रोक्तः स त्वमेव महीपते ।
विद्धि चिन्तार्माणि साधो सर्वत्यागं अकृत्रिमम् ।।54।।

54. King! The one striving to attain the gem, who was spoken of, is only you. Virtuous One! Know the gem Chintaamani as the spontaneous renunciation of everything.

संत्यक्तं भवता सर्वं शेषिता किं त्वहंमतिः ।
असंपूर्णे परित्यागे दृष्टः काचः त्वया तपः ।।55।।

55. Everything was renounced by you; but, the notion of 'I' was left remaining. When the renunciation was incomplete, the glass in the form of austerity was seen by you.

चिन्तामणिः मया प्राप्तः इत्यलं बुद्धवानसि ।
न लब्धवान् भवान् साधो स्फटिकस्यापि खण्डिकाम् ।।56।।

56. "The gem Chintaamani was obtained by me". Thus you have understood in vain. Virtuous One! You have not obtained even a piece of crystal.

योऽसौ विन्ध्यवने हस्ती सोऽस्मिन् भूमितले भवान् ।
यौ वैराग्यविवेकाख्यौ तौ तस्य दशनौ सितौ ।।57।।

57. That elephant in the Vindhya forest, is you on the surface of

this soil. Absence of worldly desires and discrimination are its white teeth.

हस्तिपस्तु त्वदज्ञानं. आशापाशाश्च भृङ्खला ।
भोगान् संत्यजता भग्ना सा त्वया भवति ध्रुवम् ॥58॥

58. The elephant-driver is your (spiritual) ignorance. The snares of desires constitute the fetter. That (bond) is surely broken by you, renouncing enjoyments.

त्वयि त्यजति तद्राज्यं अज्ञानं पतितं कृतम् ।
हतं यदि तदाऽज्ञानं तत् त्वां नाहनिष्यत् पुनः ॥59॥

59. When you were leaving that kingdom, the (Spiritual) ignorance was made to fall. At that time, if that ignorance had been killed, then, it would not have struck you down (or afflicted you) again.

तपःप्रपञ्चखाते त्वं पातितोऽज्ञानवैरिणा ।
राजन् सर्वपरित्यागः कस्मात् नानुष्ठितः त्वया ॥60॥

60. You have been thrown into the hole which is the display (or world) of austerity, by the enemy who is (spiritual) ignorance. King! For what reason, complete renunciation has not been accomplished (or practised) by you?

इति श्रीवासिष्ठसंग्रहे शिखिध्वजतपो नाम षड्विंशः सर्गः ॥

Thus ends the Twenty-sixth Chapter titled "The Penance of Sikhidhwaja in the abridgement of Yogavaasishtha.

सप्तविंशः सर्गः—CHAPTER XXVII

चूडालोपदेशः—THE TEACHING OF CHOODAALAA

1. सर्वत्यागः—COMPLETE RENUNCIATION

राजोवाच— The King said:
"राज्यं त्यक्तं गृहं देशो दाराः त्यक्ताश्च बान्धवाः।
एतान् संत्यजता सर्वत्यागः किं न मया कृतः ॥ 1॥

1. "The kingdom was forsaken (by me). The house, country, wife and kinsmen were also abandoned (by me). Why has not 'the renunciation of all' been done by me, giving up all these?

एते चेत् मम नो सर्वं तत् सर्वं वनमेव हि।
तच्च त्यजाम्यहं नूनं" इत्युक्त्वा दृढनिश्चयः ॥ 2॥
वने सक्तिं ममार्जासौ वशी धीरः शिखिध्वजः।

2–3. If all these are not my "all", then the "all" is surely the forest only. I (shall) certainly renounce even that"—Thus having spoken, that Sikhidhvaja, who had subdued his passions and was courageous (or resolute) wiped off his attachment to the forest with firm determination.

कुम्भ उवाच—Kumbha said:
एतच्चापि न ते सर्वं सर्वत्यागः कथं तव ॥ 3॥

3. Even this is not your "all". How is your renunciation of "all" accomplished?

एतत् चेत् मम नो सर्वं सर्वं मे भाजनादिकम्।
संत्यजामीति निश्चित्य दग्ध्वा पात्रादिकं ततः ॥ 4॥
राजा प्रोवाच सन्तुष्टः "सर्वत्यागी स्थितोऽस्म्यहम्।

4–5. "If this is not my "all", I (shall) renounce all my vessels and the like"—Thus having resolved and having burnt all the vessels and other belongings, the satisfied king said: "I remain giving up everything.

यावत् यावत् प्रहीयन्ते विविधाः बन्धहेतवः ।। 5।।
तावत् तावत् समायाति परमां निर्वृतिं मनः ।
दिगम्बरो भवाम्येव किं अन्यत् अवशिष्यते" ।। 6।।

5–6. As much as the various causes for bondage are discharged, so much does the mind attain to supreme satisfaction. I shall become one with merely the quarters of the sky for my clothing (i.e. unclothed). What else is left as a remainder?"

कुम्भ उवाच—Kumbha said:
"सर्वं तु न परित्यक्तं मा मुधाऽभिनयं कुरु" ।
एवमुक्तं वचः श्रुत्वा किञ्चित् सञ्चिन्त्य भूपतिः ।। 7।।
"शिष्यते सर्वसंत्यागे देहो मांसमयाकृतिः ।
विनाश्य च तमप्यद्य सर्वत्यागी भवाम्यहम्" ।। 8।।

7–8. "But, everything has not been renounced. Don't act (as in a drama) in vain." Having heard the words thus spoken, the king, reflecting a little, (said as follows): "On the renunciation of everything, the body with the form composed of flesh is (still) left remaining; and having destroyed even that now, I (shall) become the renouncer of 'all'.

इत्युक्त्वोत्थितं एनं तु कुम्भरूपाऽभ्युवाच सा ।
"त्यक्तेनापि शरीरेण सर्वत्यागो न सिध्यति ।। 9।।

9. And, to him who had risen having spoken thus, she (Choodaalaa) in the form of Kumbha said: "Even when the body is given up, the renunciation of 'all' is not accomplished.

येनायं क्षोभ्यते देहो यत् बीजं जन्मकर्मणाम् ।
तत् संत्यजसि चेत् त्याज्यं तत् महात्यागवान् भवेः" ।।10।।

10. If you renounce that, by which this body is agitated (or stirred up), which is the seed (or cause) of birth and actions and which is fit to be given up, then you can become one possessing great renunciation."

Note: "Actions": The term has been defined in the note under III (22).

राजोवाच—The King said:
केनायं चाल्यते देहः किं बीजं जन्मकर्मणाम् ।
कस्मिन् त्यक्ते परित्यक्तं सर्वं भवति मे वद ॥11॥

11. By whom is this body moved (or stirred)? What is the seed (or cause) of birth and actions? Tell me what is that, abandoning which everything is given up.

कुम्भ उवाच—Kumbha said:
चित्तं विद्धि जगज्जालं चित्तं सर्वमिति स्मृतम् ।
तस्मिन् साधो परित्यक्ते सर्वत्यागो भवेत् ध्रुवम् ॥12॥

12. Know the mind as (constituting) the web of the world. The mind is considered as the "all". Virtuous One! When that (mind) is given up, surely there can be complete renunciation.

जन्मनां कर्मणां वाऽपि चित्तं बीजं उदाहृतम् ।
पादपः पवनेनेव देहः चित्तेन चाल्यते ॥13॥

13. The mind is said to be the seed (or cause) of births or even Karman-s (or actions). The body is moved (or stirred) by the mind just as a tree by the wind.

चित्तत्यागं विदुः सर्वत्यागं त्यागविदो जनाः ।

14. People who understand renunciation consider the renunciation of the mind (or the giving up of thoughts) as complete renunciation.

2. चित्तत्यागक्रमः—The Method of Renunciation of the Mind (or the Giving up of Thoughts)

राजोवाच—The King said:
चित्तस्यादौ स्वरूपं त्वं तत्त्यागमपि मे वद ॥14॥

14. First, tell me about the inherent nature of the mind and also its renunciation.

कुम्भ उवाच—Kumbha said:

वासनैव महाराज स्वरूपं विद्धि चेतसः ।

15. King! Know that mental impressions (or knowledge derived from memory) (manifesting as desires and thoughts) constitute the inherent nature of Chi<u>tt</u>a (or mind-stuff).

अहमर्थोदयो योऽयं सर्वानर्थैकभाजनम् ॥15॥
एतत् चित्तद्रुमस्यास्य विद्धि बीजं महामते ।

15–16. Noble-minded One! Know this appearance of the notion of "I", which is the repository of all misfortunes, as the seed (or origin) of this tree of mind.

एतस्मात् प्रथमोद्भिन्नात् अङ्कुरोऽनुभवाकृतिः ॥16॥
निश्चयात्मा निराकारो बुद्धिः इत्येव सोच्यते ।

16–17. From this (seed or notion of I) which is produced at first, the sprout of the form of cognition (or experience), of the nature of determination and devoid of form, (which comes into being), that alone is spoken of as Bu<u>dd</u>hi (or intellect).

अस्य बुद्ध्यभिधानस्य याऽङ्कुरस्य प्रपीनता ॥17॥
सङ्कल्परूपिणी तस्याः चित्तनाम मनोऽभिधा ।

17–18. The swollen state of this sprout called Bu<u>dd</u>hi (or intellect), which is of the nature of thought (or imagination), has the name Chi<u>tt</u>a (or mind-stuff) (and is also) called Manas (or the mind).

वासनाः विविधाः शाखाः फलन्त्यो विविधं फलम् ॥18॥
शाखाविलवनं गौणं मुख्यं मूलविकर्तनम् ।
स्वात्मतत्त्वविचारो हि चित्तबीजस्य नाशकः ॥19॥

18–19. The mental impressions (or the knowledge derived from memory) are the various branches yielding diverse fruits. The cutting off of the branches is subordinate (or indirect). The foremost

(requisite) is the cutting off of the roots. The investigation (or inquiry) into the true nature of one's own Self is alone destructive of the seed of the mind.

राजोवाच—The King said:

अहं देहादिकं नेति बहुशः प्रविचारितम् ।
चित्तद्रुमस्य यत् बीजं अहंभावात्मकं हृदि ॥20॥
तत्तु त्यक्तुं न शक्नोमि त्यक्तं त्यक्तं उपैति माम् ।
मुने यस्मात् न शक्नोमि तेन तप्ये सुदारुणम् ॥21॥

20–21. "I am not the body and the like"—Thus it was investigated (by me) repeatedly. But, I am not able to give up that seed of the tree of mind, which is of the nature of the sense of "I" in my heart. Given up repeatedly, it reaches me. Sage! Since I am not able (to renounce this sense of "I"), I suffer terribly.

अहमित्यस्य दोषस्य वेदनं वेद्मि कारणम् ।
तत् यथोपशमं याति तत् मे वद मुनीश्वर ॥22॥

22. I know that 'knowing' (or perception) is the cause of this defect (or error) in the form of the notion of "I". Great Sage! Tell me how that (sense of "I") ceases.

चितः चेत्योन्मुखत्वेन दुःखायायं अहं स्थितः ।
चेत्योपशमनं ब्रूहि मुने दुःखोपशान्तये ॥23॥

23. Due to Pure Consciousness looking up to the "known" (or due to the objectification of Pure Consciousness) this notion of 'I' brings sorrow. Sage! For the alleviation of sorrow, tell me of the cessation of the "known".

कुम्भ उवाच—Kumbha said:

कारणज्ञोऽसि मे ब्रूहि वेदनस्यापि कारणम् ।

24. You are the knower of causes. Tell me the cause of even "knowing".

राजोवाच—The King said:

शरीरादितयोदेति वेदनं वस्तुसत्तया ॥24॥

24. "Knowing" rises (or appears) by the existence of objects such as the body.

कुम्भ उवाच—Kumbha said:

विद्यते यदि देहादि वस्तुसत्ता तदा भवेत् ।

25. If the body and the like do exist, then there can be the existence of objects.

राजोवाच—The King said:

सदाऽनुभूयमानोऽयं देहो न विद्यते कथम् ॥25॥

25. How is it (you say) that this body, being experienced always, does not exist?

कुम्भ उवाच—Kumbha said:

अकारणं हि यत् वस्तु तत् मिथ्या रज्जुसर्पवत् ।

26. For, the object which (seems to) exist without cause is unreal as the snake (that appears) in a rope.

राजोवाच—The King said:

आद्यः पितामहो ब्रह्मा जगतः कारणं न किम् ॥26॥

26. Is not the first ancestor Brahmaa (the Creator-God) the cause of the world?

कुम्भ उवाच—Kumbha said:

सर्गादौ केवलं शान्तं ब्रह्मैव विद्यते परम् ।
द्वितीयकलनाभावात् वेधसोऽस्ति न कारणम् ॥27॥

27. At the beginning of creation, only Brahman which is alone (or absolute), tranquil and supreme, exists. On account of the absence of assumption of a second (in that Supreme Spirit), there is no cause for Brahmaa (or the Creator-God).

राजोवाच—The King said:

यद्येवं परमं ब्रह्म कारणं वेधसोऽस्ति हि ।
कारणं तस्य नास्तीति कथं प्रत्येमि तत् वद ॥28॥

28. If it is so, the Supreme Brahman (or Ultimate Reality) is surely the cause of Brahmaa (or the Creator-God). How do I believe (or understand) that there is no cause for him (i.e., Brahmaa). Tell (me) that.

कुम्भ उवाच—Kumbha said:
अद्वितीयं अनाद्यन्तं शिवं संशान्तं अव्ययम् ।
तत् कथं कस्य केनैव कर्तृ मोक्तृ कदा भवेत् ॥29॥

29. How, for whom, by whom and when can that (Supreme Spirit), which is without a second, without beginning and end, blessed, tranquil and immutable, become the doer and enjoyer?

चिन्मात्रकल्पितो वेधाः चिदेवेति विनिश्चितः ।
तन्मात्रजनितः सर्गः तदात्मक इति स्थितिः ॥30॥
अतो नेदं कृतं किञ्चित् तस्मात् न विद्यते जगत् ।

30–31. It is thus ascertained that Brahmaa (the Creator-God) who is formed (or fashioned) from Pure Consciousness alone, is (also) just Pure Consciousness. The Creation which is produced only from that is of the nature of that; thus is the position. Therefore, this (objective universe) has not been created (even) a little. On account of that, the world does not exist.

3. शिखिध्वजनिष्ठा—The Certain Knowledge (or Fixity in Meditation) of Sikhidhvaja

इत्येवं बोधितो राजा भावयन् तत् निरन्तरम् ॥31॥
स्वयमात्मपदे तस्मिन् क्षणं परिणतोऽभवत् ।
ततो मुहूर्तमात्रेण प्रबुद्धः पुनरब्रवीत् ॥32॥

31–32. The king, instructed in this manner, reflecting on it constantly, became transformed for a moment into that state of the Self, spontaneously. Then, awakened in a period of just one Muhoortà (or forty-eight minutes), he said again:

"भगवन् त्वत्प्रसादेन प्राप्तं आत्मपदं मया ।
सतां विदितवेद्यानां सङ्गः सारफलप्रदः ॥33॥

इदं महामृतं पूर्वं कथं नासादितं मया"।

33–34. "Revered sage! By your favour, the state of the Self (or abidance in the Self) has been obtained by me. The association of good people who have known what ought to be known, produces the highest reward. How is it that this great nectar (or beatitude) was not obtained by me earlier?"

कुम्भ उवाच—Kumbha said:

मनस्युपशमं याते त्यक्तभोगैषणे स्थिते ॥34॥
कषायपाके निर्वृत्ते सफलाः देशिकोक्तयः।
प्रबुद्धोऽसि विमुक्तोऽसि स्वरूपे तिष्ठ निर्मलः ॥35॥

34–35. When the mind has become tranquil and has relinquished the desires for enjoyments and when the burning of attachment to worldly objects is accomplished, the words of the (spiritual) teacher are fruitful. You are awakened. You are liberated. Be established in your essential nature free from taint.

राजोवाच—The King said:

प्रबुद्धानां कथं चित्तं विहरन्ति कथं च ते।

36. How is the mind of the awakened ones? (i.e. how does the mind of those who have realised the Self, function?) And, how do they move about?

कुम्भ उवाच—Kumbha said:

पुनर्जननयोग्या या वासना घनवासना ॥36॥
सा प्रोक्ता चित्तशब्देन न सा तज्ज्ञस्य विद्यते।

36–37. That mental impression (or knowledge stored as memory) which is firmly (or deeply) impressed and which is able to cause rebirths, is described by the word Chitta (or mind-stuff). It does not exist for one who knows That (or the Self).

अथ चेतसि तत्त्वज्ञ स्पन्दास्पन्दौ त्वं एकताम् ॥37॥
नीत्वा तिष्ठ यथाकामं ऐक्यमागत्य शाश्वतम्।

37–38. Knower of Reality! Having led (or reduced) both movement

and non-movement in your mind to oneness, you then remain at will having arrived at eternal identity (with the Self).

राजोवाच—The King said:
स्पन्दास्पन्दौ उभौ चित्ते ऐक्यं तु गच्छतः कथम् ॥38॥

38. How do movement and non-movement in the mind, both reach oneness?

कुम्भ उवाच—Kumbha said:
सर्गः चित्स्पन्दमात्रात्मा सम्यग्दृष्टौ विलीयते।

39. Creation (or the world) is only of the nature of the movement of Pure Consciousness. It vanishes on (the arrival of) right perception (or right knowledge).

शास्त्रसज्जनसंपर्कसन्तताभ्यासयोगतः ॥39॥
चेतस्यमलतां याते जायते स्वयमेव सा।
त्वया सदैव संरक्ष्या दृष्टिः एषा हि पावनी ॥40॥

39–40. That (right perception or knowledge) is born spontaneously when the mind becomes stainless as a result of association with the scriptures and virtuous people and constant practice (of spiritual disciplines). This holy knowledge should indeed be protected by you constantly.

एवं उक्त्वा गते कुम्भे परं विस्मयमागतः।
"अहो नु शीतला शुद्धा शान्तेयं पदवी निजा" ॥41॥
एवं संचिन्त्य राजाऽसौ निर्विकल्पे निराश्रये।
प्रतिष्ठां निश्चलां प्राप्य संतस्थौ गिरिश्रृङ्गवत् ॥42॥

41–42. When Kumbha was gone having told thus, that king fell into great astonishment. (He thought thus): "Ah! One's own abode (or the Self) is indeed cool, pure and tranquil." Thus having thought, the king, attaining to immovable residence in the unconditioned and supportless (abode of the Self) remained like the summit of a mountain.

4. शिखिध्वजप्रबोधनम्—THE AWAKENING OF SIKHIDHVAJA

चूडाला तु पुरं गत्वा व्योम्ना तत्र दिनत्रयम्।
निर्वर्त्य राज्यकार्याणि चागत्य कुम्भरूपिणी ॥43॥
निर्विकल्पसमाधिस्थं भूपं स्पृष्ट्वा व्यचिन्तयत्।
"अस्त्येव सत्त्वशेषोऽस्य हृदि संबोधकारणम्" ॥44॥

43–44. Choodaalaa, on the other hand, going to the city through the sky, performing the duties of the government for three days there and returning in the form of Kumbha, having touched the king who was absorbed in undifferentiated consciousness (or in Nirvikalpa Samaadhi), thought (as follows): "Surely there is the residue of sense-consciousness in his heart (sufficient to be) the cause of his becoming fully awake."

श्रीराम उवाच—Sree Raama said:
भृशं प्रशान्तचित्तस्य काष्ठलोष्टसमस्थितेः।
सत्त्वशेषः कथं ब्रह्मन् ज्ञायते ध्यानशालिनः ॥45॥

45. Sage! How is the residue of sense-consciousness known in one, whose mind is very much calmed (or whose mind has completely ceased), who is in a state equal to a log of wood or a lump of earth and who is endowed with meditation (of the Supreme Spirit)?

वसिष्ठ उवाच—Vasishtha said:
प्रबोधकारणम् ज्ञस्य दुर्लक्ष्याणुवपुः हृदि।
विद्यते सत्त्वशेषोऽन्तः बीजे पुष्पफलं यथा ॥46॥

46. The cause of awaking (or coming back to sense-consciousness) of a man of knowledge (or spiritual realisation) (is the fact that), within his heart, there exists the residue of sense-consciousness, having an imperceptible and subtle form, just as flower and fruit exist within a seed.

Note: The word Sattva which has been translated as sense-consciousness in verses 44, 45 and 46 above, refers to the individualised consciousness, which is the basis of the notion of 'I' and sense-perceptions.

चित्तस्पन्दविधुक्तस्य तस्याचलसमस्थितेः।
कायः समसमाभोगो न ग्लायति न हृष्यति ॥47॥

47. The body of one who is free from the movements of the mind and who is in an immoveable and even state, is indifferent to great enjoyments. It does not exult; nor is it wearied.

यदि देहे न सत्त्वं स्यात् तदा पञ्चत्वमाप्नुयात्।

48. If there is no sense-consciousness in the body, then, it will undergo resolution into the five primary elements (i.e. it will perish).

स्वदेहं सा परित्यज्य चित्तत्त्वे संस्थिता सती ॥48॥
तच्चित्तस्पन्दनं कृत्वा स्वदेहं पुनरायया।
कुम्भाकृतिरथ स्थित्वा सामगानं चकार सा ॥49॥

48–49. That virtuous lady (Choodaalaa), quitting her body and established in the primary principle of consciousness, came back to her body after having caused the movement of his (S̲ikhid̲hvaja's) mind. Then standing (before him) in the form of Kumbha, she chanted the Saamaved̲a.
Note: Saaman is the portion of the Ved̲a which is set to music.

सामगानस्वनं श्रुत्वा प्रबुध्य भूपतिः तदा।
ददर्शाग्रे स्थितं कुम्भं सामवेदमिवापरम् ॥50॥

50. Then, having heard the sound of the Saaman chant and having woken up, the king saw Kumbha standing in front, as if he were another Saamaved̲a.

"अहो बत वयं धन्याः पुनः प्राप्तो मुनिः स्वतः"।
इत्येवोदाहरन्तं तं कुम्भो राजानमब्रवीत् ॥51॥

51. "Ah! We are fortunate (or blessed) that the sage has arrived again by himself." To the king who was saying thus, Kumbha spoke (as follows):

"यतः प्रभृति यातोऽस्मि त्वत्सकाशात् अहं तदा।
ततः प्रभृति मे चेतः त्वय्यैवेह समं स्थितम्" ॥52॥

52. "From which time onward, I have departed from your presence, thence-forward, my mind was resting entirely here itself, because of you."

राजोवाच—The King said:

अहोऽहं सुकृती यस्मात् इच्छा ते मम संगमे।

53. Ah! I am fortunate that you have the desire for my company.

कुम्भ उवाच—Kumbha said:

परे पदे महानन्दे कच्चित् विश्रान्तवान् असि ॥53॥
इदं भेदमयं दुःखं कच्चित् संत्यक्तवानसि।

53–54. I hope you have reposed in the highest abode of Supreme happiness. I hope you have abandoned this distress consisting of division (or difference).

राजोवाच—The King said:

भगवन् त्वत्प्रसादेन लब्धो लब्धव्यनिश्चयः ॥54॥
सर्वत्रैवातितृप्तोऽस्मि संस्थितोऽस्मि गतज्वरः।

54–55. Revered sage! By your favour, the certainty (or purpose) that must be gained has been obtained. I am extremely satisfied at all times. I remain free from fever (or anxiety).

एवमेतौ समोत्साहौ समसत्त्वौ बभूवतुः ॥55॥

55. Thus, these two remained equally happy and of the same mind.

इति श्रीवासिष्ठसंग्रहे चूडालोपदेशो नाम सप्तविंशः सर्गः ॥

Thus ends the Twenty-seventh Chapter titled "The Teaching of Choodaalaa" in the abridgement of Yogavaasishtha.

अष्टाविंशः सर्गः—CHAPTER XXVIII

शिखिध्वजपरीक्षा—THE TEST OF SIKHIDHVAJA

1. कुम्भस्य रात्रौ स्त्रीत्वम्—THE WOMANHOOD OF KUMBHA DURING THE NIGHT

वसिष्ठ उवाच—Vasishtha said:

दिनैः कतिपयैः एवं समचित्ततया चरन्।
कुम्भतुल्यो बभौ राजा दृष्ट्वा तं च यथास्थितम्॥ 1॥
चूडाला सा तमामन्त्र्य त्यक्त्वा कुम्भवपुः गता।
राजकार्याण्यशेषाणि पुरे संपाद्य सत्वरम्॥ 2॥
शिखिध्वजस्य पुरतः कुम्भरूपधराऽऽगता।

1–3. Living thus for a number of days with an equable mind, the king shone equal to Kumbha. Having seen him in such a state, Choodaalaa, bidding farewell to him and giving up the body of Kumbha, departed. Having fulfilled speedily all the duties of the king in the city, she arrived in front of Sikhidhvaja wearing the form of Kumbha.

कुम्भं खिन्नमुखं दृष्ट्वा राजोवाचेदमादरात्॥ 3॥
"देवपुत्र नमस्तेऽस्तु विमना इव लक्ष्यसे।
सतां विदितवेद्यानां श्रमो नास्ति विषादजः" ॥ 4॥

3–4. Seeing Kumbha with a dejected face, the king said this with reverence: "Divine Son! Salutations to you. You are seen as if depressed in mind. To sages who have known what ought to be known, there is no weariness produced by grief."

कुम्भ उवाच—Kumbha said:

यावद्देहं अवस्थासु समचित्ततयैव ये।
कर्मेन्द्रियैः न तिष्ठन्ति न ते तत्त्वविदः शठाः॥ 5॥

5. As long as the body exists in its (various) states (of pleasure or pain), those who do not, with equal-mindedness, perform (or engage

themselves) with their organs of action, they are not knowers of Truth (or Reality); they are only deceitful persons.

परमेष्ठिप्रभृतयः सर्व एवोदिताशयाः ।
देहावस्थासु तिष्ठन्ति नियतेः एष निश्चयः ॥ 6॥

6. All those beginning with Brahmaa (the Creator-God) with lofty minds (or awakened hearts) conform to the various states of the body. This is the certainty of destiny.

कथयामि तवाशेषं स्वर्गे वृत्तं यत् अद्य मे ।
सुहृद्यावेदितं दुःखं परं आयाति तानवम् ॥ 7॥

7. I (shall) tell you entirely that which happened to me in heaven today. The sorrow that is communicated to a friend attains to the greatest thinness (or is reduced very much).

अहं तावत् इतो यातः चिरं स्थित्वा त्रिविष्टपे ।
इहागन्तुं तदाऽऽकाशं समुत्पतितवान् अहम् ॥ 8॥

8. Departed from here, having first stayed for a long time in heaven, I then jumped into the sky for coming here.

अथाग्रे वारिपूर्णानां मेघानां मध्यवर्त्मना ।
अपश्यं मुनिं आयान्तं अहं दुर्वाससं जवात् ॥ 9॥

9. Then, I saw the sage Durvaasas who was coming rapidly in front, through the intervening path of the clouds filled with water.

कृत्वा तस्य नमस्कारं लीलयोक्तं मया नृप ।
"मुने नीलाभ्रवस्त्रः त्वं अभिसारिकया समः" ॥10॥

10. King! Having paid respectful obeisance to him, (these words) were uttered by me playfully: "Sage! You are clothed by dark-blue clouds, resembling a woman going to meet her lover."

इत्याकर्ण्य मुमोचासौ कोपात् शापं इमं मुनिः ।
"स्तनकेशवती कान्ता रात्रौ योषा भविष्यसि" ॥11॥

11. Having heard this, that sage cast this curse out of anger: "You

will become a woman during night with the bosom and tresses of a lovely woman."

एवं उद्विग्नचित्तोऽद्य प्राप्तोऽहं नभसः तलात् ।
अतिवाह्यं दिनान्तेषु स्त्रीत्वं एकं मया कथम् ॥12॥

12. Thus, with a sorrowful mind, I have arrived now from the surface of the sky. How is the singular state of a woman at the end of the days to be passed (or borne) by me?

राजोवाच—The King said:
परिदेवनया कार्यं किञ्चित् नैव हि विद्यते ।
यत् आयाति तत् आयातु देहस्यात्मा न लिप्यते ॥13॥

13. There is nothing whatever to be accomplished by lamentation. Whatever comes to the body, let it come. The Self is not defiled.

सायं सन्ध्यां उपास्याथ स्थितयोः अनयोः शनैः ।
कुम्भो धृत्वा वपुः स्त्रैणं इदमाह शिखिध्वजम् ॥14॥

14. When these two were standing after having worshipped (the deity at) evening-twilight, Kumbha, assuming the form of a woman, told this to Sikhidhvaja:

"पतामीव स्फुरामीव द्रवामीवाङ्गयष्टिभिः ।
पश्येमे परिवर्धन्ते राजन् मम शिरोरुहाः ॥15॥
पश्येमौ मम जायेते प्रोन्मुखौ उरसि स्तनौ ।
आगुल्फं अवलम्बीनि संपद्यन्तेऽम्बराणि मे" ॥16॥

15–16. "King! I fall, as it were, I tremble and I melt, as it were, with my bodily frame. See, these, my tresses, grow (in length); these breasts on my bosom are rising up. My garments, which are hanging down, reach upto the ankle."

राजोवाच—The King said:
अवश्यंभाविकार्येऽस्मिन् मा खिन्नहृदयो भव ।
एवं आश्वासिता तेन रात्रौ स्त्रीत्वं उपागता ॥17॥

कुम्भरूपधरा चाह्नि विजहार दिने दिने।

17–18. "Don't become dejected in heart in this matter that will take place inevitably." Thus comforted by the king, she (Choodaalaa in the form of Kumbha) attained to womanhood at night and went about, wearing the form of Kumbha in the day time, every day.

2. प्रलोभनम्—ALLUREMENT

ततः कतिपयेष्वेवं गतेषु दिवसेषु सा ॥18॥
इदं प्रोवाच भर्तारं कुम्भरूपधरा सती।

18. Then, when several days had thus passed, that virtuous woman, wearing the form of Kumbha, told this to her husband:

"निशायां प्रत्यहं तावत् भवाम्येवाहमङ्गना ॥19॥
तदिच्छाम्यङ्गनाधर्मं निपुणीकर्तुमीदृशम्।
गृहाण मां विवाहेन भवानेव पतिः भव" ॥20॥

19–20. "Everyday, at night, I indeed become a beautiful woman. Therefore, I wish to make the natural disposition of a lovely woman of this kind fulfilled. Accept me by marriage. Let your honour become my husband."

राजोवाच—The King said:
कृतेनानेन कार्येण न शुभं नाशुभं सखे।
पश्यामि, तत् महाबुद्धे यथेच्छसि तथा कुरु ॥21॥

21. Friend! I see neither good nor bad in accomplishing this matter. Therefore, Noble-minded One! do as you please.

"एवं यदि महीपाल लग्नं अद्यैव शोभनम्"।
इत्युक्त्वा कुम्भ उत्थाय सह तेन महीभृता ॥22॥
श्रीगन्धपुष्परत्नादिसञ्चयं कृतवान् असौ।
सान्ध्ये कर्मणि निर्वृत्ते वधूत्वं कुम्भ आययौ ॥23॥
"क्रमेणाग्निं च संज्वाल्य मम पाणिं गृहाण भोः"।
एवं उक्तः तया भूपः तत् सर्वं समवर्तयत् ॥24॥

22–24. "King! If it is so, there is an auspicious period today itself"— Thus having said and getting up, that Kumbha gathered auspicious materials like fragrant substances, flowers and gems along with the king. When the rituals pertaining to the evening were performed, Kumbha attained to womanhood. "Sir! Lighting the (sacred) fire in the proper manner, please accept my hand in marriage."— Thus having been addressed by the lady, the king did all that.

एवं विवाहितौ इष्टौ संपन्नौ स्निग्धदम्पती ।
दिनैः त्रिभिः त्रिभिः गत्वा निद्रां याते शिखिध्वजे ॥25॥
चूडाला राजकार्याणि कृत्वा सा पुनराययौ ।

25–26. Thus married, they were an agreeable, happy and loving couple. When Sikhidhvaja went to sleep, Choodaalaa going (to the city) every three days and attending to state-affairs, returned again.

ततो यातेषु मासेषु शनैः कतिपयेषु सा ॥26॥
चूडाला चिन्तयामास परीक्षेऽहं शिखिध्वजम् ।
सांप्रतं भोगभारेणेतीन्द्रं प्रादर्शयत् तदा ॥27॥

26–27. Thereafter, when several months slowly elapsed, she, Choodaalaa, thought thus: "I (shall) test Sikhidvaja now with a load (or excess) of (objects of) enjoyment." She then showed (or manifested) Indra (the lord of the demi-gods) (to the king).

इन्द्र उवाच—Indra said:
उत्तिष्ठ स्वर्गमागच्छ तत्र सर्वे त्वदुन्मुखाः ।
आकल्पं विविधा भोगाः भोक्तव्याः सन्ति ते प्रभो ॥28॥

28. Get up! Come to heaven. There, all are waiting for you. Lord! There are various (objects of) enjoyment, fit to be enjoyed by you upto the end of the world (in heaven).

राजोवाच—The King said:
सर्वत्रैव मम स्वर्गो गम्यो न कुत्रचित् मया ।
ततस्तां शममानीय मायां सा समचिन्तयत् ॥29॥

29. "To me, heaven is indeed everywhere. (For that purpose), there is no need for me to go anywhere." Then, having brought that illusion (of Indra) to an end, she thought (as follows):

"नेमं हरति भोगेच्छा, केनचित् बुद्धिहारिणा।
रागद्वेषप्रधानेन पुनः संक्षोभयाम्यहम्" ॥30॥

30. "The desire for enjoyments does not carry him away (or captivate him). I (shall) agitate him again by some (device) predominantly producing passion and hate and taking away his discrimination."

एकदा कल्पितं कान्तं सुमनःशयने स्थितम्।
आलिङ्ग्य मोदात् तिष्ठन्तीं आलक्ष्यापि तुतोष सः ॥31॥

31. Once, though having beheld (Choodaalaa) remaining joyously embracing a lover, fashioned (by her Yogic powers) and resting on a flower-bed, he was (still) pleased (or contented).

"विघ्नं मा कुरुतं भीतौ" इत्युक्त्वा निर्जगाम सः।
ततो मुहूर्तमात्रेण लज्जावनमिताननाम् ॥32॥
राजानं समुपागम्य तिष्ठन्तीं अब्रवीत् नृपः।

32–33. "Frightened (of me), let you not interrupt (your association)." Thus having said, he went out. Then, in just a muhoorta (or a period of fortyeight minutes), the king told her who was standing with her face bent down with shame, having come near the king.

"भूयः तोषयितुं गच्छ कान्तं प्रणयवृत्तिभिः ॥33॥
परस्परेप्सितस्नेहो दुर्लभो हि जगत्त्रये"।

33–34. "Go again to please your lover with your loving conduct (or attitude). Affection, mutually wished for, is indeed difficult to be attained in the three worlds."

3. चूडालया समाधानम्—The Clearing up (of the Situation) by Choodaalaa

एवं समतया तत्र स्थिते तस्मिन् शिखिध्वजे ॥34॥

"अहो बत परं साम्यं भगवान् अयं आगतः ।
आत्मवृत्तान्तमखिलं तत् एनं स्मारयाम्यहम्" ॥35॥
इति संचिन्त्य चूडाला स्वकीयं वपुः आददे ।

34–36. "Ah! (How admirable it is that) this Divine One has arrived at supreme equability. Therefore, I (shall) give information to him on all the events relating to me." Thus having thought, Choodaalaa put on (or assumed) her own form.

तां दृष्ट्वा विस्मितो राजा साश्चर्यं इदमब्रवीत् ॥36॥
"का त्वं कुतस्त्वमायाता किमर्थमिह तिष्ठसि ।
अङ्गेन व्यवहारेण स्मितेनानुनयेन च ॥37॥
मम जाया विलासेन चूडालेवोपलक्ष्यसे" ।

36–38. Seeing her, the astonished king said this with wonder: "Who are you? Wherefrom have you come? For what purpose do you stand here? You appear like my wife Choodaalaa by your body, by your behaviour, by your smile, by your courtesy (or modesty) and by your grace."

चूडालोवाच—Choodaalaa said:
एवमेव प्रभो विद्धि चूडालाऽस्मि न संशयः ॥38॥
कुम्भादिदेहनिर्माणं त्वां बोधयितुमेव मे ।
सर्वं पश्यसि तत्त्वज्ञ ध्यानेनाथावलोकय ॥39॥

38–39. Lord! Quite so. Know that I am Choodaalaa. There is no doubt (in this matter). The creation of bodies like that of Kumbha by me is only for teaching you. Knower of Reality! You (will) see everything. Now, see (or be aware of) (all events) through meditation.

आस्वराज्यपरित्यागात् चूडालादर्शनावधि ।
ध्यानेनालोक्य भूपालो विरराम समाधितः ॥40॥

40. The king, having perceived through meditation (all events) from the renunciation of his kingdom till the seeing of Choodaalaa, ceased from his concentration.

राजोवाच—The King said:
एवं दुरुत्तरात् अस्मात् संसारकुहरात् अहम्।
उत्तारितो यथा युक्त्या सा हि केनोपमीयते ॥41॥
कथं अस्योपकारस्य करिष्ये ते प्रतिक्रियाम्।

41–42. Thus, the expedient by which I was lifted up (or delivered) in this manner from this hollow of worldly existence which is difficult to be crossed over, with which could it be compared? How will I repay you for this favour?

चूडालोवाच— Choodaalaa said:
देव शुष्कक्रियाजालपरे त्वय्याकुलात्मनि ॥42॥
भूयो भूयो विचिन्त्याहं त्वदर्थं दुःखिताऽभवम्।

42–43. My Lord! Pondering again and again over you, who were intent on the web of dry (or vain) rituals and of a perplexed mind, I became distressed on account of you.

तेन त्वदवबोधात् मे स्वार्थ एवोपपादितः ॥43॥
मया, तत्र कथं देवः करोति मम गौरवम्।

43–44. Due to that, on account of your knowledge, only my own purpose has been accomplished by me. In that matter, how does my lord give me importance (or treat me with respect)?

राजोवाच—The King said:
निरीहोऽस्मि निरंशोऽस्मि स्वस्थोऽस्मि विगताशयः ॥44॥
यदस्ति तत् तदेवास्मि वक्तुं शक्नोमि नेतरत्।
प्रसादेन विशालाक्ष्याः तीर्णोऽस्मि भवसागरात् ॥45॥

44–45. I am without desire. I am without parts (or divisions). I am happy (or self-abiding), devoid of a dwelling. Therefore, what exists, I am only that. I cannot say other than this. By the favour of the wide-eyed one (Choodaalaa), I have crossed the ocean of worldly existence.

4. स्वराज्याभिषेचनम्—CORONATION IN HIS KINGDOM

चूडालोवाच—Choodaalaa said:
किं इदानीं प्रभो ब्रूहि रोचते ते महामते।

46. Lord! Noble-minded One! Tell me what pleases you now.

राजोवाच— The King said:
प्रतिषेधं न जानामि न जानाम्यभिवाञ्छितम् ॥46॥
न स्तौमि न च निन्दामि यथेच्छसि तथा कुरु।

46–47. I am not aware of prohibition (or contradiction); nor do I feel desire. I do not praise; nor do I condemn. Do as you wish.

चूडालोवाच— Choodaalaa said:
यद्येवं तत् महाबाहो समाकर्णय मन्मतम् ॥47॥
राज्येन प्रकृतेनेमं कालं नीत्वा क्रमेण च।
विदेहतां प्रयास्यामः प्रभो कालेन केनचित् ॥48॥

47–48. Mighty-armed! If it is so, listen to my opinion. Lord! Having passed this time gradually by the administration of the kingdom on hand, we shall go to the state of bodiless liberation after some time.

राजोवाच—The King said:
युक्तं उक्तं विशालाक्षि त्वयैतत् समया धिया।
यथासंस्थानमेवेमौ तिष्ठावः स्वस्थतां गतौ ॥49॥

49. Wide-eyed One! This proper (course) has been told by you with an equable mind. These two are only our natural abodes. We (shall) remain there arrived at the state of self-abidance.

अथोत्थाय तु चूडाला रत्नकुम्भं पुरःस्थितम्।
कान्तं सङ्कल्पयामास पूर्णं सप्ताब्धिवारिभिः ॥50॥

50. And then, Choodaalaa, having got up, prepared (out of her will) a lovely jewelled pot standing in front, filled with waters from the seven oceans.

तेन मङ्गलकुम्भेन तं पूर्वाभिमुखं स्थितम् ।
भार्या भर्तारमेकान्ते स्वराज्येऽभिषिषेच सा ॥51॥

51. That lawful wife (of the king) consecrated with the auspicious pot, her husband, who was seated facing the east, to his own kingdom, in solitude.

तथाऽऽसने समास्थाप्य महादेवीपदे ततः ।
अभिषिक्तां च चूडालां चकार च शिखिध्वजः ॥52॥

52. In like manner, Sikhidhvaja, having placed Choodaalaa on a seat, then consecrated her to the position of a great queen.

ततः सङ्कल्पमात्रेण सैन्येन पूरितं वनं ।
ततो द्विपवरं दिव्यं आरूढौ नृपदम्पती ॥53॥

53. Then, by mere will, the forest was filled with an army. Thereafter, the king and his consort mounted an excellent celestial elephant.

ततः प्रस्थाय राजाऽसौ महिष्या प्रियया सह ।
प्रापाल्पेनैव कालेन स्वां पुरीं स्वर्गशोभनाम् ॥54॥

54. Then, that king, having departed along with his beloved queen, reached his city, splendid like heaven, in just a little time.

तारतूर्यादिना पौरैः प्रत्युद्यातो विवेश ताम् ।
दशवर्षसहस्राणि राज्यं कृत्वा महीतले ॥55॥
सह चूडालया राम विरतो देहधारणात् ।
देहं त्यक्त्वा जगामासौ अपुनर्जन्मने नृपः ॥56॥

55–56. He entered the city, greeted with musical instruments by the citizens. Raama! Having ruled the earth for ten thousand years along with Choodaalaa, desisting from holding (or preserving) the body and having given up the body, that king went to the state devoid of re-birth (i.e., attained to final beatitude).

एतत् ते कथितं सर्वं शिखिध्वजकथानकम् ।
अनेन गच्छ मार्गेण न कदाचन खिद्यसे ॥57॥

57. This entire story of Sikhidhvaja has been narrated to you. Go by this path. You (will) not be afflicted (or wearied).

इति श्रीवासिष्ठसंग्रहे शिखिध्वजपरीक्षा नाम अष्टाविंशः सर्गः ।।

Thus ends the Twenty-eighth Chapter titled "The Test of Sikhidhvaja" in the abridgement of Yogavaasishtha.

एकोनत्रिंशः सर्गः—CHAPTER XXIX

चिन्मात्रस्थितिः—LIVING IN THE FULLNESS OF CONSCIOUSNESS

1. कचोपाख्यानम्—The Story of Kacha

वसिष्ठ उवाच—Vasishtha said:

शिखिध्वजः क्रमेणैव यथा बोधं अवाप्तवान्।
कचो बृहस्पतेः पुत्रः प्राप्तो बोधं तथैव हि ॥ 1॥

1. As Sikhidhvaja obtained knowledge only gradually, just so did Kacha, the son of Brhaspati, attain to the perception (of Reality).

कचो बाल्यात् समुत्तीर्णः संसारोत्तरणोन्मुखः।
पदपदार्थतत्त्वज्ञो बृहस्पतिं अभाषत ॥ 2॥
"कथं उत्तीर्यते तात घोरः संसारसागरः"।

2–3. From childhood, Kacha was accomplished, intent on crossing over (or being saved from) worldly existence and the knower of the real nature of the ultimate position and the categories (constituting the Universe). He said to Brhaspati: "Father! How is this frightful ocean of worldly existence crossed over?"

बृहस्पतिरुवाच—Brhaspati said:

उत्तीर्यते निरुद्वेगं सर्वत्यागेन पुत्रक ॥ 3॥
इत्युक्तः स कचः सर्वं त्यक्त्वैकान्तवनं ययौ।

3–4. "Son! (This worldly existence) is crossed over without agitation (or fear) by complete renunciation." Thus told, that Kacha, giving up everything, went to a lonely forest.

बृहस्पतेः तद्गमनं नोद्वेगाय बभूव ह ॥ 4॥
संयोगे च वियोगे च न क्षुभ्यन्ति महाशयाः।

4–5. His departure did not cause agitation in Brhaspati. Noble-minded ones are not disturbed either in association or separation.

एकदा पितरं प्राप्तं नत्वा पप्रच्छ तं कचः ॥ 5॥
"अद्येदं अष्टमं वर्षं सर्वत्यागः कृतो मया ।
तथाऽपि तात विश्रान्ति नाधिगच्छाम्यहं कथम्" ॥ 6॥

5-6. Once, having bowed to his father who had arrived, Kacha asked him: "Father! Now, this is the eighth year since complete renunciation was accomplished by me. Even then, how is it that I do not obtain repose?"

"सर्वमेव त्यज" इत्युक्त्वा ययौ वाचस्पतिः दिवम् ।
गते तस्मिन् कचो देहात् वल्कलाद्यप्यथात्यजत् ॥ 7॥

7. "Give up quite everything"—Thus having said, the Lord of Speech (or Bṛhaspati) went to heaven. When he was gone, Kacha then got rid of even the bark-garment and the like from the body.

वर्षत्रयात् परं चापि प्राप्तं पितरमब्रवीत् ।
"कन्थां त्यक्त्वाऽपि विश्रान्तिः नैवास्ति किं करोम्यहम्" ॥ 8॥

8. Even after three years he told his father who arrived: "Having renounced even my patched garment, there is no repose. What shall I do?"

"चित्तं सर्वं हि, तत्त्यागं सर्वत्यागं विदुः बुधाः" ।
इत्युक्त्वा च गते ताते चित्तं किं इत्यचिन्तयत् ॥ 9॥

9. "The mind alone is everything. Wise men consider its renunciation as complete renunciation." When the father was gone having said thus, he reflected thus: "What is this mind?"

पदार्थबृन्दं देहादि न हि चित्तं भवेत् इति ।
निश्चित्य पितरं गत्वा पुनः पप्रच्छ तं कचः ॥10॥

10. "The body and the like are (composed of) a group of objects (tangible things). Surely, they cannot be the mind." Thus having ascertained and going to his father, Kacha again asked him (as follows):

"चित्तं किं प्रोच्यते तात," तस्योत्तरं उवाच सः ।
"अन्तर्योऽयं अहंभावो जन्तोः तत् चित्तं उच्यते" ॥11॥

11. "Father! What is described as the mind?" He gave him this reply: "This sense of 'I' which exists within a living being, that is called the 'mind'."

Note: 'Chitta' in verses 9, 10 & 11, which is translated as the mind is the "mind-stuff" which is the seat of memory, as pointed out earlier. This produces the division between the 'knower' and the 'known', the primary manifestation of which is the sense of 'I' or the individualised consciousness. All ideation springs up from this basic thought and hence it is equated with the mind or the thinking instrument.

कच उवाच—Kacha said:

मन्येऽस्य दुष्करः त्यागः स त्यक्तुं शक्यते कथम् ।

12. I consider the renunciation of this as difficult to be accomplished. How can it be given up?

बृहस्पतिरुवाच—Brhaspati said:

सुकरोऽहंकृतेः त्यागो न क्लेशोऽत्र मनागपि ॥12॥
मिथ्यारूपो ह्यहंभावो लीयते तत्त्वभावनात् ।

12–13. The renunciation of the sense of 'I' is easy to be done. There is not even a little trouble here. Because, the sense of 'I' is of unreal nature. It is dissolved on account of the contemplation of Reality.

दिक्कालाद्यनवच्छिन्नं स्वच्छं नित्योदितं ततम् ॥13॥
सर्वार्थमयं एकार्थं चिन्मात्रं अमलं भवान् ।
तदेव भावयन् साधु शान्तः तिष्ठ गतज्वरः ॥14॥

13–14. You are the stainless Consciousness in entirety, which is not separated by space, time and the like and which is pure, ever-existing, spread (everywhere), full of all substances (i.e. of the nature of the totality of objects in the universe) and the only thing (or substance) (which is absolute and undivided). Contemplating that alone perfectly, remain calm, free from distress.

इति योगं पितुः प्राप्य जीवन्मुक्तो बभूव सः ।
निर्ममो निरहङ्कारः छिन्नग्रन्थिः प्रशान्तधीः ॥15॥
कचो यथा स्थितो राम तथा तिष्ठाविकारवान् ।

15–16. Having obtained from his father such Yoga (or the liberating knowledge of identity with the Self or Pure Consciousness), he became liberated while living, free from the sense of 'I' and 'mine', the knot (of ignorance) broken and the mind calmed. Raama! you remain endowed with immutability as Kacha was.

2. मिथ्यापुरुषोपाख्यानम्—THE STORY OF THE UNREAL PERSON

इमां आख्यायिकां चित्रां शृणु राघव शोभनाम् ॥16॥

16. Raaghava! Hear this strange and splendid story.

मायायन्त्रमयः कश्चित् गूढो मौर्ख्येन केवलम् ।
निष्प्रपञ्चे क्वचित् शून्ये जातः तत्रैव तिष्ठति ॥17॥

17. A certain person consisting of the contrivance called illusion and hidden (or invisible) solely due to stupidity, was born somewhere in the void which has no appearance (or manifoldness) and lives there itself.

तस्मात् अन्यत् न तत्रास्ति यत् अस्ति च स एव तत् ।
यच्चान्यत् तत् तदाभासं न तु पश्यति मूढधीः ॥18॥

18. There is nothing there, other than him; and what else is, he alone is that. Whatever is different, that is his semblance, (or fallacious appearance). But this foolish one does not understand that.

इष्टस्य वस्तुनः खस्य रक्षार्थं अकरोत् गृहम् ।
अस्य कोशे बबन्धास्थां रक्षितं खं मयेत्यसौ ॥19॥

19. He built a house for the protection of the desired object, namely, space. He had his stay within the covering (or apartment) of this (house) (with the thought): "The space has been protected by me."

अथ कालेन तस्मिंश्च गृहे नाशं उपागते ।
"हा गृहाकाश नष्टस्त्वं, हा क्व यातोऽसि च क्षणात्" ॥20॥
इति शोकात् पुनश्चक्रे खरक्षार्थं स कूपकम् ।

20–21. Then, when that house suffered destruction in course of

time, he again constructed a well for the protection of the space (lamenting) thus out of grief: "Alas! Space of the house! You are lost. Ah! Where have you gone in a moment?"

काले कूपे लयं नीते कूपाकाशो गतो न्विति ॥21॥
कूपाकाशप्रलापान्ते शीघ्रं कुम्भं अथाकरोत् ।
कुंभाकाशपरो भूत्वा मोहात् निर्वृतिं आययौ ॥22॥

21–22. When the well was reduced to dissolution (he lamented thus): "The space of the well is indeed gone (or lost)". At the end of his lamentation over the space of the well, he then quickly made a pot. Engrossed in the space of the pot, he attained to satisfaction on account of delusion.

तस्मिन्नपि विनष्टे सः शोकात् कुण्डं चकार ह ।
तस्मिन्नपि विनष्टे सः चतुःशालं चकार ह ॥23॥

23. When even that was lost, he verily made a bowl on account of sorrow. When even that was lost, he indeed made a quadrangle enclosed (by four fences).

तस्मिन् कालात् गते नाशं कुशूलं स चकार ह ।
तदप्यस्य जहाराशु कालो वात इवाम्बुदम् ॥24॥
"कुशूलाकाश नष्टस्त्वं" इत्यसौ पर्यतप्यत् ।

24–25. When it was destroyed on account of (the passage) of time, he verily made a granary. Time took away his granary also quickly, just as wind (carries away) a cloud. "Space of the granary! you are lost"—Thus did he suffer distress.

एवमाकाशरक्षार्थं यतमानः स मूढधीः ॥25॥
दुःखात् दुःखतरं प्राप्य नैव निर्वृतिमाप्तवान् ।

25–26. Thus, striving for the protection of space, that stupid person, going from sorrow to greater sorrow, never obtained satisfaction.

एवं आत्माऽभवत् शुद्धः सर्गादौ अम्बरोपमम् ॥26॥
तस्मात् उदेत्यहंकारः पूर्वं स्पन्द इवानिलात् ।

26. Thus, at the beginning of creation, the Self was pure like the sky (or space). From that, the sense of 'I' rises at first, like movement from the wind.

अनात्माऽऽत्मैकरक्षार्थं देहान् नानाविधान् असौ ॥27॥
कूपकुण्डचतुःशालकुम्भकुशूलतुल्यकान् ।
भूयो भूयो विनाशेऽपि सृजन्नाकुलतां गतः ॥28॥

27–28. That (sense of 'I'), which is not the Self, (with the idea that it is) only for the sake of protecting the Self, creating again and again, even when destroyed, the various kinds of bodies like the well, the bowl, the quadrangular enclosure, the pot and the granary, was reduced to the state of perplexity.

आकाशादपि विस्तीर्णः शुद्धः सूक्ष्मः शिवः शुभः ।
य आत्मा स कथं केन गृह्यते रक्ष्यतेऽथवा ॥29॥

29. That Self, which is more extensive than even the sky, pure, subtle, auspicious and splendid, how and by whom is it grasped or protected?

घटादिषु प्रणष्टेषु यथाऽऽकाशो न नश्यति ।
तथा देहेषु नष्टेषु देही नित्यो न नश्यति ॥30॥

30. Just as space (or the enclosed space) does not perish when the pot and the like are destroyed, so, the embodied spirit which is eternal does not perish when the bodies are destroyed.

स मिथ्यापुरुषो यद्वत् रक्षन् व्योमात्मशङ्कया ।
घटाकाशादिषु क्लिष्टः तथा मा क्लेशवान् भव ॥31॥
शुद्धचिन्मात्र आत्माऽयं इति मत्वा सुखी भव ।

31–32. Don't be distressed, in the manner in which that unreal person was afflicted in (regard to) the space of the pot and the like, protecting (them) on account of the (mistaken) belief that they are of the nature of the sky (or unlimited space). Regarding that "this Self is only Pure Consciousness", be happy.

3. भृङ्गीशोपाख्यानम् —The Story of Bhṟṅgeeṣa

आत्मतत्त्वस्य विस्मृत्या जगत् प्राप्नोति सत्यताम् ॥32॥
रज्जुतत्त्वस्य विस्मृत्या भुजगो दृश्यते यथा ।

32–33. By the forgetfulness of the true nature of the Self, the world attains the state of reality, just as a snake is perceived by the forgetfulness of the true nature of a rope.

कनकव्यतिरेकेण केयूरं येन भावितम् ॥33॥
केयूरमेव तत् तस्य न तस्य कनकं हि तत् ।

33–34. By whom a bracelet is thought of as different from gold, to him, that is only a bracelet. It is surely not gold for him.

कनकाव्यतिरेकेण केयूरं येन भाव्यते ॥34॥
कनकैकमहाबुद्धिः निर्विकल्पः स उच्यते ।

34–35. By whom a bracelet is conceived as not different from gold, he, having the strong (or intense) perception of gold alone, is called unconditioned (or without differentiation).
Note: To such a one, the name and form of the bracelet are dissolved in the perception of gold.

नानात्वं अखिलं त्यक्त्वा शुद्धचिन्मात्रकोटरे ॥35॥
संवेद्येन विनिर्मुक्ते संवित्तत्त्वे स्थिरो भव ।

35–36. Having given up all manifoldness (or distinction), be firm (or still) in the hollow (or nakedness) of mere Pure Consciousness, in the true principle of Pure Intelligence totally set free from the "known".

पदार्थजाते सर्वस्मिन् संवित्सारतया स्थितः ॥36॥
अखिलं संविदेवेदं जगत् नान्याऽस्ति कल्पना ।

36–37. In all things that have become objects, Pure Consciousness exists as the quintessence. All this Universe is only Pure Consciousness. There is no other conception.

संभवात् अखिलाकारेणैकस्या एव संविदः ॥37॥
संवेद्यमपि नास्त्येव बन्धमोक्षौ अतः कथम् ।

37–38. On account of its existence in the form of all, there is not even the "known" for the one and only Pure Consciousness. Hence how (could there be) bondage and liberation?

महाकर्ता महाभोक्ता महात्यागी भवानघ ॥38॥
एतत् त्रयं पुरा प्रोक्तं भृङ्गीशाय हि शम्भुना ।
तत् तेऽहं संप्रवक्ष्यामि श्रद्धया शृणु राघव ॥39॥

38–39. "Become a great doer, a great enjoyer and a great renouncer." These three were told by Sambhu (or God Siva of the Trinity) to Bhrngeesa. I shall describe that to you. Raaghava! hear with faith.

ईश्वर उवाच—God Siva said:
रागद्वेषौ सुखं दुःखं धर्माधर्मौ फलाफले ।
यः करोत्यनपेक्ष्यैव महाकर्ता स उच्यते ॥40॥

40. He who does (his work) without looking to (or taking into account) passion or hate, pleasure or pain, righteousness or unrighteousness, reward or absence of reward, he is called the great doer.

सर्वत्र विगतस्नेहो यः साक्षिवत् अवस्थितः ।
निरिच्छं वर्तते कार्ये महाकर्ता स उच्यते ॥41॥

41. Devoid of attachment everywhere, remaining like a witness, he who is without desire in (doing his) work, he is called the great doer.

जन्मस्थितिविनाशेषु सोदयास्तमयेषु च ।
सममेव मनो यस्य महाकर्ता स उच्यते ॥42॥

42. He, whose mind is quite equal (or indifferent) in birth, existence and destruction and in things consisting of rise and fall (or appearance and disappearance), is called the great doer.

सुखैः दुःखैः क्रियायोगैः भावाभावैः भ्रमप्रदैः ।
न संक्षुभ्यति यो भुक्तैः महाभोक्ता स उच्यते ॥43॥

43. He is called the great enjoyer, who is not agitated by things

experienced, by pleasures or sorrows, by connections with actions (or by the consequences of actions), by the existence or non-existence (of things) and by those causing perplexity.

इदं भोज्यं अभोज्यं चेत्येवं त्यक्त्वा विकल्पनम् ।
गताभिलाषं यो भुङ्क्ते महाभोक्ता स उच्यते ॥44॥

44. "This is to be enjoyed and (this is) not to be enjoyed"—Having given up doubt (or option) in such manner, he, who enjoys free from desire, is called the great enjoyer.

आपदं संपदं मोहं आनन्दं अपरं परम् ।
यो भुङ्क्ते समया बुद्ध्या महाभोक्ता स उच्यते ॥45॥

45. He is called the great enjoyer, who enjoys (or experiences) with an equable mind misfourtunes, prosperity, delusion (or wonder), happiness, the inferior and the superior.

धर्माधर्मौ सुखं दुःखं तथा मरणजन्मनी ।
धिया येन परित्यक्ताः महात्यागी स उच्यते ॥46॥

46. He is said to be the great renouncer, by whom, righteousness and unrighteousness, pleasure and pain, and also death and birth have been given up by the mind (or intellect).
Note: The Yogin is not affected by the pairs of opposites, being ever established in his own real nature viz., Pure Consciousness.

सर्वेच्छाः सकलाः शङ्काः सर्वेहाः सर्वनिश्चयाः ।
धिया येन परित्यक्ताः महात्यागी स उच्यते ॥47॥

47. He is declared as a great renouncer, by whom, all desires, all doubts, all efforts (motivated by the desire for fruits) and all determinations (or intentions) are abandoned by the mind.

यावती दृश्यकलना सकलेयं विलोक्यते ।
सा येन सुष्ठु संत्यक्ता महात्यागी स उच्यते ॥48॥

48. As long as there is the grasping (or comprehension) of the "seen" (or the visible universe), all this is perceived. By whom that is truly renounced, he is said to be the great renouncer.

Note: The process of "knowing" or "perceiving" presupposes the existence of the "knower" and the "known". This division is the basis of ideation. When this is dissolved, what exists is the unconditioned or undifferentiated consciousness which is Chit (or) Samvid Pure Intelligence or Consciousness.

इत्युक्तं देवदेवेन भृङ्गीशाय पुराऽनघ ।
एतां दृष्टि अवष्टभ्य तिष्ठ राम गतज्वरः ॥49॥

49. Sinless One! Thus was declared formerly, by the God of gods to Bhrngeesa. Raama! Resting upon (or with the help of) this perception (or knowledge), remain free from distress.

इति श्रीवासिष्ठसंग्रहे चिन्मात्रस्थितिः नाम एकोनत्रिंशः
सर्गः ॥

Thus ends the Twenty-ninth Chapter titled "Living in the Fullness of Consciousness" in the abridgement of Yogavaasishtha.

त्रिंशः सर्गः—CHAPTER XXX

इक्ष्वाकूपाख्यानम्—THE STORY OF IKSHVAAKU

1. संसारकारणम्—THE CAUSE OF WORLDLY EXISTENCE

वसिष्ठ उवाच—Vasishtha said:

गलिते वा गलद्रूपे चित्तेऽहङ्कारनामनि ।
कोपः तानवं आयाति मोहो मान्द्यं हि गच्छति ॥ 1॥
कामोऽपि क्लान्ततां याति लोभः क्वापि पलायते ।
न दुःखानि विलिम्पन्ति न वल्गन्ति सुखानि च ॥ 2॥
सर्वत्र समतोदेति हृदि शैत्यप्रदायिनी ।

1–3. When the mind with the appellation of ego has vanished, or its form is vanishing, anger attains to thinness, delusion surely suffers feebleness, even desire reaches the state of exhaustion, greed runs away somehwere, sorrows do not stain and pleasures do not dance. Equability which produces coolness in the heart rises everywhere.

भवतां आदिपुरुषः इक्ष्वाकुः नाम भूपतिः ॥ 3॥
एकदा पृष्टवान् नत्वा ब्रह्मलोकागतं मनुम् ।
"अस्य दृश्यप्रपञ्चस्य को हेतुः स्यात्" इति स्वयम् ॥ 4॥

3–4. Once, your first ancestor, the king named Ikshvaaku, himself asked Manu, who had arrived from the world of Brahmaa (the Creator-God) thus, after saluting him: "What can be the cause of this visible universe?"

Note: Ikshvaaku, according to the Puraana-s was the first of the kings of the solar race and a son of Vaivasvata Manu who is supposed to have been born from the sun and regarded as the progenitor of the present race of living beings.

मनुरुवाच—Manu said:

यत् इदं दृश्यते किंचित् तत् नास्ति नृप किंचन ।
मरुस्थले यथा वारि खे वा गन्धर्वपत्तनम् ॥ 5॥

5. King! This (visible universe), whatsoever is seen, that does not

exist even a little, just as water in a sandy desert or the city of celestial beings (imagined) in the sky.

मनःषष्ठेन्द्रियातीतं यत्तु नो दृश्यते क्वचित् ।
अविनाशं तदस्तीह तत् सत् आत्मेति कथ्यते ॥ 6॥

6. But, that indestructible thing which is beyond the mind and the five senses and is not seen in some place, exists here. That Reality (or Existence-Absolute) is declared as the Self.

इयं तु सर्वदृश्याढ्या राजन् सर्गपरम्परा ।
तस्मिन्नेव महादर्शे प्रतिबिम्बमुपागता ॥ 7॥

7. King! This succession of Creation, abounding in all visible objects, has attained reflection only in that great mirror (of Existence or the Self).

संकल्पोन्मुखतां याताः चिन्मात्रसंविदो यदा ।
तदा जीवत्वं आयान्ति यथा ह्यापः तरङ्गताम् ॥ 8॥

8. When the (reflected) intelligences which are only Pure Consciousness, are intent on (or on the point of) willing (or ideation), then, they attain to the state of individual souls (or individualised consciousness), just as water (assumes) the state of waves.

सुखदुःखदशा मोहो मनस्येवास्ति नात्मनि ।
न शास्त्रैः गुरुणा वाऽपि दृश्यते परमेश्वरः ॥ 9॥
दृश्यते स्वात्मनैवात्मा स्वया सत्त्वस्थया धिया ।

9–10. The state of happiness or sorrow and delusion exist only in the mind; not in the Self. The Supreme Lord is perceived neither through scriptures nor even through the (spiritual) preceptor. He, the Self, is perceived only by oneself, through one's own intellect established in Sattva (or purity, knowledge and harmony).

देहोऽहं इति या बुद्धिः सा संसारनिबन्धिनी ॥10॥
न कदाचित् इयं बुद्धिः आदेया हि मुमुक्षुभिः ।

10–11. The idea—"I am the body" is one that binds (the person)

to worldly existence. This idea should never indeed be taken (or resorted to) by seekers after liberation.

संनिवेशांशवैचित्र्यं यथा हेम्नोऽङ्गदादिता ।।11।।
आत्मनः तदतद्रूपा तथैव जगदादिता ।

11–12. As the state of a bracelet and the like assumed by gold, is (due to) the combination of the diversity (or strangeness) of the portion, just so, the state of the world and the like, assumed by the Self, is of the same unreal nature.

कुचकोटरसंसुप्तं विस्मृत्य जननी सुतम् ।।12।।
यथा रोदिति पुत्रार्थं तथाऽऽत्मार्थं अयं जनः ।

12–13. As a mother, forgetting the child that is sleeping well on her bosom, weeps for the child (i.e., in search of the child) so does this person for the sake of the Self.

Note: The Aatman (or the Self) is the nearest to a person; nay, it is his own essential nature. Forgetting it is likened to the mother forgetting a child on her bosom.

अजरामरं आत्मानं अबुद्ध्वा परिरोदिति ।।13।।
हा हतोऽहं अनाथोऽहं नष्टोस्मीति वपुःक्षये ।

13–14. Not knowing the undecaying and immortal Self, one weeps around on the decline (or destruction) of the body thus: "Alas! I am slain (or struck). I am helpless. I am lost."

अनात्मन्यात्मतां अस्मिन् देहादौ दृश्यजालके ।।14।।
त्यक्त्वा सत्त्वं उपारूढो गूढः तिष्ठ यथा सुखम् ।

14–15. Giving up the (superimposition of the) nature of the Self on the non-Self such as the body and the web of visible objects, and attaining to Sattva (or purity, knowledge and harmony) remain hidden at will.

Note: The word 'hidden' indicates absorption in the Self or entering the core of one's Being oblivious of the objective world.

सर्गात्मभिः विभुः स्पन्दैः क्रीडते बालवत् स्वयम् ।।15।।
संहारात्मकशक्त्याऽथ संहृत्यात्मनि तिष्ठति ।

15–16. The All-pervading One sports by himself like a child, through movements of the nature of Creation. Then, by his energy of the nature of destruction, having withdrawn (the created universe), he abides in his own Self.

अहो नु चित्रा मायेयं तात विश्वविमोहिनी ॥16॥
सर्वाङ्गप्रोतं अप्येतं यत् आत्मानं न पश्यति।

16–17. Ah! My child! This illusion bewildering the universe is indeed wonderful, since one does not perceive this Self though extending throughout the body.

इदं रम्यं इदं नेति बीजं तत् दुःखसन्ततेः ॥17॥
तस्मिन् साम्याग्निना दग्धे दुःखस्यावसरः कुतः।

17–18. "This is pleasing; this is not"—that (idea) is the seed (or origin) of the succession of sorrows. When that is burnt by the fire of equality, where is the occasion for sorrow?

2. योगभूमिकाः—The Steps of Yoga (or the Effort towards Absorption in the Self)

शास्त्रसज्जनसंपर्कैः प्रज्ञां आदौ विवर्धयेत् ॥18॥
प्रथमा भूमिकैषोक्ता योगस्य नवयोगिनः।
विचारणा द्वितीया स्यात् तृतीयाऽसङ्गभावना ॥19॥

18–19. Let one increase his wisdom (or discernment) at first, by contact with (or the association of) scriptures and virtuous people. This is called the first step of Yoga of those newly practising Yoga. The second would be investigation (or reflection). The third, the feeling (or mental disposition) of non-attachment.

विलापनी चतुर्थी स्यात् वासनाविलयात्मिका।
शुद्धसंविन्मयानन्दरूपा भवति पञ्चमी ॥20॥
अर्धसुप्तप्रबुद्धाभो जीवन्मुक्तोऽत्र तिष्ठति।

20–21. The fourth would be "destroying", and is of the nature of the dissolution of mental impressions. The fifth is of the nature of

Bliss consisting of Pure Consciousness. In this step, the (Yogin) liberated while living, remains like one half asleep and awake. (i.e. even though awake, his awareness is internalised and in repose as one in sleep).

स्वसंवेदनरूपा च षष्ठी भवति भूमिका ।।21।।
आनन्दैकघनाकरा सुषुप्तसदृशस्थितिः ।
तुर्यावस्थोपशान्ताऽथ मुक्तिरेवेह केवलम् ।।22।।

21–22. The sixth step is of the nature of perception of one's own self (i.e., pure objectless awareness). Its form is complete (or uninterrupted) Bliss alone. The state is similar to deep sleep (with the exception that, here, one is fully conscious); and this tranquil Turya state is just liberation here, absolutely.

समता स्वच्छता सौम्या सप्तमी भूमिका भवेत् ।
तुर्यातीता तु याऽवस्था परा निर्वाणरूपिणी ।।23।।
सप्तमी सा परिप्रौढा विषयः स्यात् न जीवताम् ।

23–24. Identity (with Brahman or the Supreme Spirit) and absolute purity, constitute the auspicious seventh step. But, such a state beyond the Turya state (referred to earlier) is the highest and is of the nature of Nirvaana (or final liberation from relative existence and absorption in the Supreme Spirit). That fully matured seventh (state) cannot be the subject of the living (i.e., it is liberation without the body).

पूर्वावस्थात्रयं त्वत्र जाग्रत् इत्येव संस्थितम् ।।24।।
चतुर्थी स्वप्न इत्युक्ता स्वप्नाभं यत्र वै जगत् ।
आनन्दैकघनीभावात् सुषुप्ताख्या तु पञ्चमी ।।25।।

24–25. The first three states here, are only like the waking state. The fourth is called the dreaming state, where the world is indeed like a dream. On the other hand, the fifth is called the state of deep sleep on account of its nature of deep (or uninterrupted) bliss alone.

असंवेदनरूपाऽथ षष्ठी तुर्यपदाभिधा ।

तुर्यातीतपदावस्था सप्तमी भूमिकोत्तमा ॥26॥
मनोवचोभिः अग्राह्या स्वप्रकाशपदात्मिका ।

26–27. Likewise, the sixth is denoted by the word Turya which is of the nature of absence of 'knowing' (or experiencing). The state constituting the step beyond the Turya is the highest and seventh stage which cannot be grasped (or apprehended) by the mind and words and which is of the nature of the abode of self-lustre.

प्रत्याहृतिवशात् अन्तः चेत्यं चेत् न विभावितम् ॥27॥
मुक्त एवास्त्यसंदेहो महासमतया तया ।

27–28. On account of withdrawal within (or into the core of one's Being), if what is perceived (or known) is not conceived (or imagined), one is surely liberated and without doubt, by virtue of that state of supreme equality (or identity with the Supreme Spirit).

यत् भोगसुखदुःखांशैः अपरामृष्टपूर्णधीः ॥28॥
आत्मारामो नरः तिष्ठेत् तत् मुक्तत्वं उदाहृतम् ।
इत्युक्त्वा दयया प्राह मनुः इक्ष्वाकवे पुनः ॥29॥

28–29. That (state) by which a person remains delighted in the Self with the fulfilled mind untouched by the divisions of happiness or sorrow in experiencing, is declared to be the state of liberation." Having told thus, Manu again spoke to Ikshvaaku out of compassion.

3. ब्रह्मतावाप्तिः—The Attainment of Brahmanhood

व्यवहार्युपशान्तो वा गृहस्थो वाऽथवा यतिः ।
सशरीरोऽशरीरो वा भवत्येवंमतिः पुमान् ॥30॥
अहंमत्यादिहीनश्च शुद्धो बुद्धोऽजरामरः ।
शान्तः समसमाभास इति मत्वा न शोचति ॥31॥

30–31. A person devoid of the notion of 'I' and the like, whether he is engaged in work or tranquil, is a householder or an ascetic, is with or without the (limitations of the) body, becomes endowed with such understanding as this: "(I am) pure, enlightened, unde-

caying, immortal, calm, identical with all-pervading lustre." Thus regarding, he does not grieve.

बद्धवासनं अर्थो यः सेव्यते सुखयत्यसौ।
यत् सुखाय तदेवाशु वस्तु दुःखाय नाशतः ॥32॥

32. That object which is pursued with firmly rooted desire (or bound by mental impression created by past experience) pleases (a person). But, that object itself, which was the cause of pleasure, quickly becomes the cause of sorrow on account of its destruction.

अविनाभावनिष्ठत्वं प्रसिद्धं सुखदुःखयोः।
तनुवासनं अर्थो यः सेव्यते वा विवासनम् ॥33॥
नासौ सुखायते नासौ नाशकाले च दुःखदः।

33–34. The state of being inseparably connected, of happinees and sorrow, is famous. That object, which is pursued with little desire or without desire (or, with a thin mental impression created by past experience or with no mental impression in the form of memory of the past), does not cause pleasure; nor does it produce sorrow at the time of its destruction.

क्षीणवासनया बुद्ध्या कर्म यत् क्रियतेऽनघ ॥34॥
तत् दग्धबीजवत् भूयो नाङ्कुरं प्रविमुञ्चति।

34–35. Sinless One! That action which is done through the intellect (or the mind) with desire destroyed (or with mental impression thinned or lost), does not again throw up the sprout, like a scorched seed. (i.e. such action does not cause re-birth).

क्रियमाणा कृता कर्मतूलिका देहशाल्मलेः ॥35॥
ज्ञानानिलसमुद्धूता प्रोड्डीय क्वापि गच्छति।

35–36. Action that is cotton, done or being done by the body that is the silk-cotton tree, departs, flying away somewhere, shaken off (or thrown up) by the wind of knowledge.

सर्वैव हि कला जन्तोः अनभ्यासेन नश्यति ॥36॥
एषा ज्ञानकला त्वन्तः सकृत् जाता दिने दिने।

वृद्धिं एति बलादेव सुक्षेत्रव्युप्तबीजवत् ।।37।।

36–37. All the arts (or skills) of a living being perish by the absence of practice. But this art of knowledge, once arisen (or engendered) within, grows every day quite strongly, like the seed sown in good soil.

यावत् विषयभोगाशा जीवाख्या तावत् आत्मनः ।
अविवेकेन संपन्ना साऽप्याशा हि न वस्तुतः ।।38।।
विवेकवशतो याता क्षयं आशा यदा तदा ।
आत्मा जीवत्वं उत्सृज्य ब्रह्मतां एत्यनामयः ।।39।।

38–39. As long as there is the desire for enjoyment of objects, so long, the Self is called Jeeva (or the individual soul); (i.e., the state of the individualised consciousness comes into being). Even that desire is indeed brought about by absence of discrimination; not as a natural consequence. When desire is destroyed on account of discrimination, then the Self, giving up the state of the individual soul (or individualised consciousness) goes to Brahmanhood (or the state of the Supreme Spirit) free from blemish (or unhappiness).

चिन्मात्रत्वं प्रयातस्य तीर्णमृत्योः अचेतसः ।
यो भवेत् परमानन्दः केनासौ उपमीयते ।।40।।

40. That supreme bliss which occurs in one who has attained to the state of mere consciousness, who has crossed over death and who is devoid of the thinking mind, with which can it be compared?

एतत्स्वरूपं आसाद्य प्रकृतिः परिशाम्यति ।
अहंकृतेः विमोहस्य क्षयेणेयं विलीयते ।।41।।
प्रकृतिः भावनानाम्नी, मोक्षः स्यात् एष एव सः ।

41–42. Having obtained this natural state (of oneself), Nature (or the material cause of the universe) is extinguished. This Nature called imagination (which manifests this Universe) is dissolved by the destruction of delusion in the form of ego (or the sense of 'I'). This alone can be that liberation.

4. जीवन्मुक्तस्थितिः—The State of Liberation While Living

येन केनचित् आच्छन्नो येन केनचित् आशितः ॥42॥
यत्र क्वचन शायी च स सम्राडिव राजते।

42–43. By whatsoever he is clothed, by whatsoever he is fed, and wheresoever sleeping, he shines like an emperor.

वर्णधर्माश्रमाचारशास्त्रयन्त्रणयोज्झितः ॥43॥
गम्भीरश्च प्रसन्नश्च रमते स्वात्मनाऽऽत्मनि।

43–44. Abandoned by the compulsions (or restraints) of the scriptures, the duties of caste and the conduct befitting the order (or period) of life, profound and pleased (or tranquil), he rejoices (or sports) in the Self by his own self.

Note: There are four divisions (or Varna-s) of people—Braahmana (or the intellectual and the spiritual), Kshatriya (or the active and the valorous), Vaisya (or the enterprising and the covetous) and Soodra (or the servant and the dependant). This has deteriorated into a rigid caste system determined by birth in India, though it is a rational division of avocations based on individual qualities, aptitudes and skills. Aasrama is a period or stage of life. There are four stages—Brahmachaarin (or student and celibate), Grhastha (or the householder) Vaanaprastha (or a dweller in the forest; i.e., one who has retired into the woods for spiritual inquiry and contemplation) and Sannyaasin (or the ascetic; i.e. one who has renounced all material possessions and is a wandering monk delighting in his spiritual fulfilment and enlightening others). A realised sage, according to this verse, is not bound by the constraints of these divisions and orders of life.

सर्वकर्मफलत्यागी नित्यतृप्तो निराश्रयः ॥44॥
न पुण्येन न पापेन नेतरेण च लिप्यते।

44–45. He is one who has renounced the fruits of all actions, ever satisfied and devoid of support (or dependence). He is not tainted by good or evil (or meritorious acts or sin) or also by others.

स्फटिकः प्रतिबिम्बेन न याति रञ्जनं यथा ॥45॥
तज्ज्ञः कर्मफलेनान्तः तथा नायाति रञ्जनम्।

45–46. As a crystal does not obtain colouring by a reflected image (i.e., by reflecting a coloured object) so, the knower of that (Reality) does not attain to pleasure (or gratification) within, by the fruit of actions.

निःस्तोत्रो निर्विकारश्च पूज्यपूजाविवर्जितः ॥46॥
संयुक्तश्च वियुक्तश्च सर्वाचारनयक्रमैः ।

46–47. He may be without hymns in praise of deities, destitute of worship or object to be worshipped, without change, and endowed with, as well as bereft of, the proper manner of all behaviour.

तस्मात् नोद्विजते लोको लोकात् नोद्विजते च सः ॥47॥
तनुं त्यजतु वा तीर्थे श्वपचस्य गृहेऽपि वा ।
मा कदाचन वा राजन् वर्तमानेऽपि वा क्षणे ॥48॥

47–48. The world does not shrink from him (or is not afraid of him); nor does he shrink from the world (or, is he afraid of the world). Let him give up his body in a holy place; or even in the house of a dog-feeder (or a person of a degraded class). King! (Let him give up his body) never at all or even at the present moment. (It matters little).

स पूजनीयः स स्तुत्यो नमस्कार्यः स यत्नतः ।
स निरीक्ष्योऽभिवाद्यश्च विभूतिविभवैषिणा ॥49॥

49. He is fit to be worshipped, praised, saluted with diligence (or zeal), looked for (or contemplated) and respectfully greeted by one desirous of prosperity and greatness.

यज्ञतीर्थतपोदानैः न तदासाद्यते पदम् ।
सतां आत्मविदां भक्त्या सेवनेन तु लभ्यते ॥50॥

50. That abode (or position) is not reached by religious sacrifices, (visit to) holy places, austerity and charity. But, it is obtained by the devoted service of sages who have realised the Self.

एवं उक्त्वा स भगवान् मनुः ब्राह्मं गृहं ययौ ।
इक्ष्वाकुरपि तां दृष्टि अवष्टभ्य स्थिरोऽभवत् ॥51॥

51. Thus having spoken, that venerable Manu departed for the abode of Brahmaa (the Creator-God). Ikshvaaku too, resting upon (or by the help of) that knowledge, became quiescent (or firm in his realisation).

इति श्रीवासिष्ठसंग्रहे इक्ष्वाकूपाख्यानं नाम त्रिंशः सर्गः ।।

Thus ends the Thirtieth Chapter titled "The Story of Ikshvaaku" in the abridgement of Yogavaasishtha.

एकत्रिंशः सर्गः—CHAPTER XXXI

भूमिकाजयः—CONQUEST OF THE STEPS

1. चित्तनाशः—THE DESTRUCTION OF THOUGHT

श्रीराम उवाच—Sree Raama said:

एवं स्थिते हि भगवन् जीवन्मुक्तस्य सन्मतेः।
अपूर्वातिशयः कोऽसौ भवत्यात्मविदां वर॥ 1॥

1. Revered sage! Best among knowers of the Self! What is that singular excellence of the noble-minded one, liberated while living, when he is established thus?

वसिष्ठ उवाच—Vasishtha said:

नित्यतृप्तः प्रशान्तात्मा स आत्मन्येव तिष्ठति।
मन्त्रतन्त्रतपःसिद्धैः संप्राप्तं अणिमाद्यपि॥ 2॥
कृतं आकाशयानादि का तत्र स्यात् अपूर्वता।
यत्नात् तत् साधितं तैस्तु नेतरेणात्मदर्शिना॥ 3॥

2–3. Perpetually satisfied and with a calm mind, he abides only in the Self. Even super-natural powers like Animan (or becoming as small as an atom) are obtained by those accomplished in Mantra-s (or potent and sacred words), tantra-s (or mystical disciplines) and tapas (or penance) and (feats such as) walking in the sky, performed. What could be the singularity in such feats? That has been achieved by them through (the necessary) effort; not by any other, (capable of) revealing the Self.

एष एव विशेषोऽस्य न समो मूढबुद्धिभिः।
सर्वत्रास्थापरित्यागात् नीरागं अमलं मनः॥ 4॥

4. This alone is his peculiarity; he is not equal to people with dull intelligence. By the complete renunciation of prop (or support) everywhere, his mind is devoid of passion and stainless.

यथा सत्त्वं उपेक्ष्य स्वं शनैः विप्रो दुरीहया।
अङ्गीकरोति शूद्रत्वं तथा जीवत्वं ईश्वरः॥ 5॥

5. As a Braahmana, on account of bad activity (or desire), having neglected his quality of Sattva (or purity, knowledge and harmony), slowly accepts (or attains to) the state of a Soodra, so does the Lord (attain to) Jeeva-hood (or the state of the individual soul) (on account of association with the Guna-s or the qualities or powers of nature.)

अकारणं उपायान्ति सर्वे जीवाः परात् पदात् ।
पश्चात् तेषां स्वकर्माणि कारणं सुखदुःखयोः ।। 6।।

6. All living beings arrive without cause from the Supreme Abode. Then, their own actions become the cause of their happiness and sorrow.

आत्माज्ञानात् समुत्पन्नः संकल्पः कर्मकारणम् ।
संकल्पित्वं हि बन्धस्य कारणं तत् परित्यज ।। 7।।

7. Imagination (or desire) that is born out of ignorance of the Self, is the cause of action. The state of thinking (or ideation) is indeed the cause of bondage. Renounce that.

निःसंकल्पस्तु मोक्षस्य, तदभ्यासं धिया कुरु ।

8. The absence of thinking (or ideation) (is the cause) of liberation. Practice that with your intellect (or understanding).
Note: The word Saṅkalpa in verses 7 and 8 refers to willing, desire, thought, imagination or ideation. That is the primary cause of the veiling of the Self which is Pure Consciousness.

मनसि ग्रथिताः पाशाः तृष्णामोहमदादयः ।। 8।।
मनसैव मनः छिन्धि संसारभ्रान्तिशान्तये ।
क्षालयन्ति मलेनैव मलं क्षालककोविदाः ।। 9।।

8–9. The snares (or cords) of desire, delusion, pride and the like are strung on the mind. Cut off (or destroy) the mind with the mind alone, for the alleviation of the confusion of worldly existence. People skilled in washing, wash off dirt only with dirt.

जीवस्य त्रीणि रूपाणि स्थूलं सूक्ष्मं तथा परम् ।

पाणिपादमयो योऽयं देहो भोगाय वर्तते ॥10॥
भोगार्थं एतत् जीवस्य स्थूलं रूपं इहास्थितम् ।

10–11. There are three forms of a living being—the gross, the subtle and the highest (or transcendental). This body consisting of hands and feet, which exists for enjoyment, is the gross form of the living being (or the individual soul); this is for the sake of its experiencing (the objects) and is not firm (or fixed) here (in this world).

स्वसंकल्पमयाकारं यावत्संसारभावि यत् ॥11॥
चित्तं तत् विद्धि सूक्ष्माख्यं रूपं तस्यातिवाहिकम् ।

11–12. Know that Chitta (or the mind-stuff which manifests as the thinking mind, the intellect which analyses and decides and the sense of 'I') as the subtle form of the living being (or the individual soul), passing to other bodies (on the extinction of the present one), of the nature of one's thoughts (or ideation) and existing as long as there is the course of worldly existence.

आद्यन्तरहितं सत्यं चिन्मात्रं निर्विकल्पकम् ॥12॥
यत् तत् विद्धि परं रूपं शुद्धं जीवस्य राघव ।
पूर्वे द्वे संपरित्यज्य परे बद्धपदो भव ॥13॥

12–13. Raaghava! Know that to be the highest form of the living being (or the individual soul) which is pure, without beginning and end, real, the one Pure Consciousness and devoid of distinction (such as the knower and the known). Abandoning the former two, be one whose step (or position) is firmly rooted in the highest (or the transcendental).

या स्वच्छा समता शान्ता जीवन्मुक्तव्यवस्थितिः ।
साक्ष्यवस्था व्यवहृतौ तुर्या सा परिकीर्त्यते ॥14॥

14. That very clear identity (with the Supreme Spirit) which is the tranquil settlement in the state of liberation while living and the state of witness in action (i.e., remaining as a conscious witness while engaged in action, never for a moment falling from the state of identity with the Supreme Spirit), is declared to be the Turya state.

नैतत् जाग्रत् न च स्वप्नः संकल्पानां असंभवात् ।
नैतत् सुषुप्तभावोऽपि जडतायाः अभावतः ॥15॥

15. This is neither the waking state nor the dreaming state on account of the non-existence (or impossibility) of thoughts (or ideation). This is not even the state of deep sleep on account of the absence of dulness.

जाग्रत्स्वप्नषुप्ताख्यं त्रयं रूपं हि चेतसः ।
शान्तं घोरं च मूढं च त्र्यात्म चित्तं इह स्थितम् ॥16॥

16. The three states of waking, dreaming and sleep are indeed conditions of the mind. Here, the mind is three-fold in nature; gentle, violent and dull.

घोरं जाग्रन्मयं चित्तं शान्तं स्वप्नमयं स्थितम् ।
मूढं सुषुप्तभावस्थं त्रिभिः हीनं मृतं भवेत् ॥17॥

17. The mind consisting of the waking state is violent. It is gentle when it consists of dreams. When it remains in the state of deep sleep, it is dull. It would be dead, bereft of the three (states).

तच्च तुर्यं मृतं चित्तं सत्त्वं एकं स्थितं समम् ।
तदेव योगिनः सर्वे यत्नात् संपादयन्ति हि ॥18॥

18. And that Turya state (or the fourth state of consciousness) where the mind is dead, consists of the One Being (or Reality) existing equally (or in all). All the yogins indeed accomplish (or acquire) with effort (or diligence) only that.

चित्तसत्ता परं दुःखं चित्तनाशः परं सुखम् ।
सिद्धान्तोऽध्यात्मशास्त्राणां सर्वापह्नव एव हि ॥19॥

19. The existence of the mind is the greatest misery. The destruction of the mind is the highest bliss. The established view (or settled doctrine) of the scriptures concerning the Self (or the Supreme Spirit) is only the denial of everything (cognised by the mind).

शान्त एव चिदाकाशे ब्रह्मेति शब्दिते परे ।
केचित् निर्णीय शून्यत्वं केचित् विज्ञानमात्रताम् ॥20॥

केचित् ईश्वररूपत्वं विवदन्ते परस्परम् ।
सर्वमेव परित्यज्य महामौनी भवानघ ॥21॥

20–21. In the sky of Pure Consciousness which is only calm, in that Supreme Spirit designated as Brahman, some people ascertaining (or fixing) the state of voidness, certain others, the state of mere knowledge (derived from worldly experience) and some others, the state of the form of God, quarrel mutually. Sinless one! Renouncing quite everything, become one observing the great silence.

निर्वाणवान् निर्मननः क्षीणचित्तः प्रशान्तधीः ।
अन्तः सर्वपरित्यागी बहिः कुरु यथाऽऽगतम् ॥22॥

22. Possessed of the highest felicity (or perfect and perpetual repose), destitute of thinking (or cogitation), with a mind that is thin and an intellect that is calm (or subdued), perform (action) outwardly as arrived, renouncing everything inwardly.

2. भूमिकात्रयारोहणम्—Ascending the First Three Steps

श्रीराम उवाच—Sree Raama said:
सप्तानां योगभूमीनां अभ्यासः क्रियते कथम् ।

23. How is the practice of the seven Yoga-steps carried out?

वसिष्ठ उवाच—Vasishtha said:
प्रवृत्तश्च निवृत्तश्च भवति द्विविधः पुमान् ॥23॥
कियत् तत् नाम निर्वाणं वरं संसृतिरेव मे ।
इति निर्णीय कर्ता यः स प्रवृत्त उदाहृतः ॥24॥

23–24. A person is of two kinds—Pravrtta or one who is engaged in (action) and Nivrtta or one who has abstained from (action). "Of what consideration is that called Nirvaana (or liberation, or beatitude or everlasting and perfect repose)? For me, worldly existence alone is preferable." He who acts, having decided thus, is called Pravrtta.

असारा बत संसारव्यवस्थाऽलं ममैतया ।
इति निश्चयवान् योऽन्तः स निवृत्त इति स्मृतः ॥25॥

25. "Alas! The state of worldly existence is insipid (or worthless). Enough of this for me!" He, who is possessed of such a conviction within, is regarded as Nivrtta.

कथं विरागवान् भूत्वा संसाराब्धिं तराम्यहम् ।
एवं विचारवान् यः स्यात् संसारोत्तरणं प्रति ॥26॥
स भूमिकावान् इत्युक्तः शेषः स्वार्थ इति स्मृतः ।

26–27. "Having become indifferent to worldly attachments, how shall I cross over the ocean of worldly existence?" He, who can thus be possessed of reflection (or investigation) with regard to the crossing over of worldly existence, is said to be one who has stepped into Yoga. The rest are considered to be self-interested (i.e., only attending to the needs of the perishable body and the ego which veils the Truth).

क्रियासूदाररूपासु क्रमते मोदते यदा ॥27॥
ग्राम्यासु जडचेष्टासु विरागमुपयाति च ।
बिभेति सततं पापात् न च भोगमपेक्षते ॥28॥
देशकालोपपन्नानि वचनान्यभिभाषते ।
तदाऽसौ प्रथमां प्राप्तः शुभेच्छाह्वयभूमिकाम् ॥29॥

27–29. When one is developed in and rejoices at actions of a noble (or exalted) nature, attains to aversion in vulgar and stupid actions, is ever afraid of sin, does not require (or wish for) enjoyments and speaks words suitable to the place and time, then, he has reached the first step called Subhechchhaa (or auspicious desire).

विचारणेति संप्रोक्तां द्वितीयां भूमिकां गतः ।
श्रुतिस्मृतिसदाचारधारणाध्यानकर्मणाम् ॥30॥
आश्रित्य पण्डितश्रेष्ठान् विभागज्ञो भवत्यतः ।
दंभादिहीनः शास्त्रेषु गुरुसज्जनसेवया ॥31॥
स रहस्यं अशेषेण यथावत् अधिगच्छति ।

30–32. One who has reached the second step called Vichaaranaa (or investigation), having resorted to the best of scholars, consequently becomes the knower of the divisions of the Sruti (or the Veda-s), the Smrti-s (or treatises written by sages interpreting the Veda-s and prescribing codes of conduct), virtuous conduct (or way

of life), holding-concentration according to Yoga, and techniques of meditation. Bereft of pride and the like, he duly acquires entirely the esoteric teachings in the scriptures, by means of service to the Guru and virtuous people.

ततोऽसंसक्तिनाम्नीं सः तृतीयां प्राप्य भूमिकाम् ॥32॥
तापसाश्रमविश्रामैः अध्यात्मकथनक्रमैः ।
चित्तोपशमशोभाढ्यः कालं नयति नीतिमान् ॥33॥

32 33. Thereafter, having reached the third step called Asaṃsakti (or non-adherence or non-attachment), the righteous one, possessing abundantly the splendour (or grace) of calmness of mind, spends the time by resting in the hermitages of ascetics and by courses (or methods) of narration concerning the Self.

अभ्यासात् साधु शास्त्राणां करणात् पुण्यकर्मणाम् ।
यथावदेव तस्येयं वस्तुदृष्टिः प्रसीदति ॥34॥

34. By the proper study of the scriptures and by the performance of holy (or virtuous) actions, this perception of the real clears up quite rightly for him.

द्विविधोऽयं असंसङ्गः सामान्यः श्रेष्ठ एव च ।
नाहं कर्ता न भोक्ता च न बाध्यो न च बाधकः ॥35॥
प्राक्कर्मनिर्मितं सर्वं ईश्वराधीनमेव वा ।
सुखं वा यदि वा दुःखं कैवात्र मम कर्तृता ॥36॥
इत्यसज्जनं अर्थेषु सामान्योऽसौ असङ्गमः ।

35–37. This non-attachment is of two kinds: ordinary and the most excellent. "I am neither the doer nor the enjoyer. I am neither the oppressed nor the oppressor. Everything is produced by previous actions or dependent on God only, whether it is happiness or sorrow. In this matter, what exactly is my doership?" Thus (reflecting), non-fastening with objects is the ordinary non-attachment.

अनेनाभ्यासयोगेन संयोगेन महात्मनाम् ॥37॥
दुर्जनानां वियोगेन प्रयोगेणात्मसंविदाम् ।

संसाराब्धेः परे पारे सारे परमकारणे ॥38॥
यत् मौनं आसनं शान्तं तत् श्रेष्ठासंग उच्यते।
श्रेष्ठाऽसंसङ्गता ह्येषा तृतीया भूमिका मता ॥39॥

37–39. As a result of this practice, by the association of high-souled ones, by separation from bad people and by the application of one's own knowledge (or perception), the silent and calm abidance in the further shore of the ocean of worldly existence, which is the Real and Supreme cause, is called the most excellent non-attachment. This most excellent state of non-attachment is alone considered as the third step (of Yoga).

3. उत्तरभूमिकाः—The Higher Steps

श्रीराम उवाच—Sree Raama said:

मूढस्याप्राप्तयोगस्य कथं उत्तरणं भवेत्।
आरूढस्य मृतस्याथ कीदृशी भगवन् गतिः ॥40॥

40. Revered Sage! How can there be the crossing (of worldly existence) for the stupid one who has not attained to Yoga? For the one who has ascended (the initial steps of Yoga), if he is dead, of what nature is his course (or fate)?

वसिष्ठ उवाच—Vasishtha said:

मूढस्यारूढदोषस्य तावत् संसृतिः आतता।
यावत् जन्मान्तरशतैः नोदिता प्रथमाऽपि भूः ॥41॥

41. To the stupid one, over whom defects (or sins) have got ascendency, the course of woldly life (or transmigration) is spread as long as even the first step (or stage of Yoga) has not risen in hundreds of other births (or incarnations).

वैराग्येऽभ्युदिते जन्तोः अवश्यं भूमिकोदयः।
ततो नश्यति संसारः इति शास्त्रार्थसंग्रहः ॥42॥

42. When indifference to worldly desires (or dislike for them) has risen in a person, there is certainly the rise of (or ascending of) the

Yogic step. Then the course of worldly existence vanishes. Thus is the summary of the import of the scriptures.

योगभूमिकयोत्क्रान्तजीवितस्य शरीरिणः ।
भूमिकांशानुसारेण क्षीयते पूर्वदुष्कृतम् ॥43॥

43. To the embodied one, whose life has passed through the steps of Yoga, the sin (or misdeed) of former incarnations is destroyed in accordance with the division (or stage) of the Yogic steps (reached by him).

पुण्यलोकेषु सञ्चारात् सुकृतेऽपि क्षयं गते ।
शुचीनां श्रीमतां गेहे जायते योगवासितः ॥44॥

44. When even virtuous actions (or their effects) have come to an end by passing through holy worlds, the Yogin is born in the house of the pure and the prosperous (or the dignified), steeped in Yoga.

ततः परिपतत्युच्चैः उत्तरं भूमिकात्रयम् ।
भूमिकात्रितयं त्वेतत् राम जाग्रदिति स्मृतम् ॥45॥

45. Then he flies round upwards to the three subsequent steps. Raama! As regards these three steps (narrated earlier), they are (collectively) considered as the waking state.

प्रथमायामङ्कुरितं द्वितीयायां विकासितम् ।
फलीभूतं तृतीयायां आर्यत्वं योगिनो भवेत् ॥46॥

46. It is having sprouts in the first, blooming in the second and fruitful in the third. (Then) there is the venerableness (or worthiness) of the Yogin.

कर्तव्यं आचरन् कामं अकर्तव्यमनाचरन् ।
तिष्ठति प्राकृताचारो यः स आर्य इति स्मृतः ॥47॥
यथाचारं यथाशास्त्रं यथाचित्तं यथास्थितम् ।
व्यवहारमुपादत्ते यः स आर्य इति स्मृतः ॥48॥

47–48. He is regarded as an Aarya (or venerable or worthy one) who, resorting to objects of desire which ought to be accomplished and

not undertaking what ought not to be done, remains with unaltered (or natural) conduct. He is called an Aarya who undertakes his work (or occupation), as customary (or usual), according to scriptures, to the best of his knowledge and according to circumstances.

भूमिकात्रितयाभ्यासात् अज्ञाने क्षयमागते ।
अद्वैते स्थैर्यं आयाते द्वैते प्रशमं आगते ।।49।।
पश्यति स्वप्नवत् लोकं चतुर्थीं भूमिकां गतः ।

49–50. When (spiritual) ignorance is destroyed on account of the practice of the first three steps, when duality has come to an end and when non-duality has become stable, the one who has arrived at the fourth step (of Yoga) perceives the world like a dream.

पञ्चमीं भूमिकां एत्य तिष्ठन् अद्वैतमात्रके ।।50।।
शान्ताशेषविशेषांशः निद्रालुरिव लक्ष्यते ।

50–51. Having arrived at the fifth step, abiding in mere non-duality with all distinctions and divisions extinguished, he is seen as one asleep.

कुर्वन् अभ्यासं एतस्यां षष्ठीं पतति भूमिकाम् ।।51।।
यत्र तिष्ठति निर्ग्रन्थिः जीवन्मुक्तोऽविभावनः ।

51–52. Practising (or making a habit of) this (fifth step), he soars into the sixth step where he dwells "without knot", liberated while living and without conception (or ideation).
Note: The "knot" referred to here is the knot of ignorance or the knot which binds the spirit to matter. The breaking of the knot is the realisation of one's real nature as Pure Undivided Consciousness.

अन्तः शून्यो बहिः शून्यः शून्यकुम्भ इवाम्बरे ।।52।।
अन्तः पूर्णो बहिः पूर्णः पूर्णकुम्भ इवार्णवे ।

52–53. He is empty within and empty without like an empty pot in the sky. He is full within and full without like a pot filled (with water) inside the ocean.
Note: The pot does not limit the sky; so also, the body does not limit

the pure all-pervading consciousness. When one's real nature is perceived as the limitless ocean of consciousness, there is no division as the individual consciousness, by limiting factors such as the body.

षष्ठ्यां भूम्यां असौ स्थित्वा सप्तमीं भूमिं आप्नुयात् ॥53॥
विदेहमुक्तता प्रोक्ता सा सीमा भवभूमिषु ।

53–54. Having stayed in the sixth stage, he can reach the seventh stage (of enlightenment). That is called the state of liberation without the body. That is the limit of the stages of existence.

कैश्चित् सा शिव इत्युक्ता कैश्चित् ब्रह्मेत्युदाहृता ॥54॥
नानाभेदैः यथाबुद्धि कैश्चिदप्यन्यथाऽन्यथा ।
नित्यं अव्यपदेश्याऽपि कथंचित् व्यपदिश्यते ॥55॥

54–55. By some, that (final step or stage of enlightenment) is called Siva (or one of the Personal Gods of the Trinity). By some, it is declared to be Brahman (or the Supreme Spirit). By some others, also otherwise with manifold differences, to the best of their knowledge. Though it can never be named (or spoken of), somehow, it is designated by name.

4. ब्रह्मैकभावनम्—THE CONTEMPLATION OF BRAHMAN ALONE

अस्त्यत्यन्तमदोन्मत्ता करिणीच्छासमाह्वया ।
सा चेत् न हन्यते नूनं अनन्तानर्थकारिणी ॥56॥

56. There is a she-elephant called desire, who is extremely intoxicated by rut. If she is not killed, she certainly causes endless calamities.

भूमिकासु च सर्वासु सञ्चारो नैव साध्यते ।
वासनेहा मनः चित्तं सङ्कल्पो भावनं स्पृहा ॥57॥
इत्यादीनि च नामानि तस्या एव भवन्ति हि ।
धैर्यनाम्ना वरास्त्रेण चैतां सर्वात्मना जयेत् ॥58॥

57–58. (On account of her), passing through all the regions (or steps of Yoga) is not at all accomplished. Mental impression, wish,

mind, thought, will, imagination, longing and the like are also the names of that (she-elephant) only. Let one conquer (or overcome) her completely by the excellent weapon called courage (or firmness).

इदं मेऽस्त्विति विज्ञानं यत् तत् कल्पनं उच्यते।
अर्थस्याभावनं यत् तत् कल्पनात्याग उच्यते ।।59।।

59. "Let this be mine"—such knowledge is called imagination. Absence of the thought of any object is called the renunciation of imagination.

स्मरणं विद्धि सङ्कल्पं शिवं अस्मरणं विदुः।
सर्वमेवाशु विस्मृत्य मूढवत् तिष्ठ काष्ठवत् ।।60।।

60. "Know memory as imagination. Absence of (the limitations of) memory is known as beatitude (or bliss). Forgetting quite everything immediately, be like a stupefied person or a log of wood."

Note: This does not refer to loss of memory in common parlance. Perception without the taint of memory leads to the rise of Pure Consciousness without the distinction of the knower and the known.

ऊर्ध्वबाहुः विरौम्येवं न च कश्चित् शृणोति तत्।
असंकल्पः परं श्रेयः स किं अन्तः न भाव्यते ।।61।।

61. I cry thus (i.e. as mentioned above) with raised hands; nobody listens to that. Absence of imagination is the greatest good (or felicity). Why is it not fostered within?

तूष्णीं अवस्थितेनैव परमं प्राप्यते पदम्।
परमं यत्र साम्राज्यं अपि राम तृणायते ।।62।।

62. Raama! Only by him, who is remaining in silence, the supreme abode where even the highest sovereignty is like straw, is reached.

बहुनाऽत्र किं उक्तेन संक्षेपात् इदं उच्यते।
संकल्पनं परो बन्धः तदभावो विमुक्तता ।।63।।

63. What is the use of many words? This is declared briefly (thus): Imagination is the greatest bondage. Its absence is the state of freedom.

अवेदनं विदुः योगं चित्तक्षयं अकृत्रिमम् ।
योगस्थः कुरु कर्माणि विकर्माणि च मा कुरु ॥64॥
अकर्मनिरतो मा भूः बन्धसंभवशङ्कया ।

64–65. Non-perception which is the spontaneous destruction of the mind (or the thinking process) is known as Yoga. Perform actions established in Yoga and do not perform wrong actions (which take one away from fulfilment in the Self). Don't be attached to inaction on account of doubt as to the production of bondage.

शिवं सर्वगतं शान्तं बोधात्मकं अजं शुभम् ।
तदेकभावनं राम कर्मत्याग इति स्मृतः ॥65॥

65. Raama! (There is the One Reality) which is blissful, all-pervading, calm, of the nature of knowledge, unborn and shining. Meditating on that alone is considered as the renunciation of action.

इति श्रीवासिष्ठसंग्रहे भूमिकाजयो नाम एकत्रिंशः सर्गः ॥

Thus ends the Thirty-first Chapter titled "The Conquest of the Steps (of Yoga)" in the abridgement of Yogavaasishtha.

द्वात्रिंशः सर्गः—CHAPTER XXXII

ग्रन्थोपसंहारः—THE CONCLUSION OF THE TREATISE

1. भरद्वाजप्रबोधनम्—The Awakening (or Knowledge) of Bharadvaaja

वाल्मीकिरुवाच—Vaalmeeki said:

ज्ञानसारं वसिष्ठोक्तमिदं आकर्ण्य राघवः।
मूहूर्तं आसीत् उद्बुद्धः चैतन्यानन्दसागरः॥ 1॥
महासामान्यरूपत्वात् चिद्व्यापकतया स्थितः।
न किंचित् ऊचे संपन्नः शिवे परिणतः पदे॥ 2॥

1–2. Having heard this quintessence of knowledge spoken by Vasishtha, Raaghava, who was awakened, was an ocean of Bliss-Consciousness for a Muhoorta (or a period of fortyeight minutes). On account of the state of great identity (with the Self), remaining with pervasiveness of Consciousness, he did not say anything, happy and matured (or perfected) in the blessed abode (of the Self).

भरद्वाज उवाच—Bharadvaaja said:

अहो खलु महाश्चर्यं रामः प्राप्तो महत् पदम्।
कथं एतादृशी प्राप्तिः अस्माकं मुनिनायक॥ 3॥
दुष्पारश्च भवाम्भोधिः मया च तीर्यते कथम्।

3–4. Ah! It is indeed a great wonder that Raama attained to the great abode (of the Self) (just by the teaching of Vasishtha in a matter of few days). Leader among sages! How does such an attainment come to us? How is the ocean of worldly existence, which is difficult to be crossed, crossed over by me?

वाल्मीकिरुवाच—Vaalmeeki said:

अशेषं रामवृत्तान्तः आदितो यो निरूपितः॥ 4॥
तं विचार्य धिया सम्यक् परामृश स्वयं पुनः।

4–5. The account of Raama which has been completely considered

from the beginning, examining it well with your intellect, reflect on it again yourself.

अविद्याया जगत् जातं नास्ति सत्यं इहाण्वपि ॥ 5॥
विवेचयन्ति विबुधाः विवदन्त्यविवेकिनः ।
नास्ति भिन्नं चितः किञ्चित् स्वप्नवृत्तं इदं जगत् ॥ 6॥

5–6. The world is brought into existence from spiritual ignorance. There is not even a little Reality here. Learned men discuss about it. The non-discriminating quarrel about it. There is nothing which is different from Pure Consciousness. This world is an event of a dream.

अविद्यायोनयो भेदाः सर्वेऽमी बुद्बुदा इव ।
क्षणं उद्भूय गच्छन्ति ज्ञानैकजलधौ लयम् ॥ 7॥

7. The differences have spiritual ignorance as their origin. All of them, rising up for a moment like bubbles, are dissolved in the one ocean of knowledge.

साकारं भज तावत् त्वं यावत् सत्त्वं प्रसीदति ।
निराकारे परे तत्त्वे ततः स्थितिः अकृत्रिमा ॥ 8॥

8. You resort to that with form until such time the mind is clear (or pure). Then, there comes the spontaneous abidance in the Supreme (or transcendental) Principle which is without form.

कृतं पुरुषकारेण केवलेन च कर्मणा ।
महेशानुग्रहादेव प्राप्तव्यं प्राप्यते नरैः ॥ 9॥

9. Enough of human effort and mere action (or religious rites)! Only by the favour (or grace) of the Supreme Lord (or God), that which ought to be obtained is acquired by men.

नाभिजात्यं न चारित्रं न नयो न च विक्रमः ।
बलवन्ति पुराणानि नूनं कर्माणि केवलम् ॥10॥

10. Neither noble birth, nor good conduct, nor morality, nor also prowess are powerful; certainly the actions (done in) olden times alone (are powerful).

न लुम्पति ललाटस्थां ईश्वरोऽप्यक्षरावलिम् ।
बोधं पुण्यपराधीनं लभते बहुजन्मभिः ॥11॥

11. Even God does not take away the row of letters that are (written) on the forehead (i.e. one has to reap the fruits of his former actions). Knowledge is dependent on moral and religious merit; one obtains it after several births.

अनुमीयेत धीरेषु जीवन्मुक्तेषु कार्यतः ।
त्यज शोकं अमङ्गल्यं मङ्गलानि विचिन्तय ॥12॥

12. One can infer (this) among the resolute and those liberated while living, from their conduct. Give up your grief (or lamentation) which is unholy (or inauspicious). Think of auspicious (or good) things.

अखिन्नं क्षणं आसीनः पश्य संसारनाटकम् ।
चिदानन्दघनं स्वच्छं आत्मानं च विभावय ॥13॥
एवं स्थास्यसि नित्यं चेत् तीर्णोऽसि भवसागरात् ।

13–14. Seated for a moment undejected, look at this drama of worldly existence and contemplate on the Self which is pure and is deep (or uninterrupted) Consciousness-Bliss. If you remain thus always, you have crossed the ocean of worldly existence.

2. श्रीरामनिर्वृतिः—The Tranquillity of Raama

भरद्वाज उवाच—Bharadvaaja said:

रामः प्राप्तः परं योगं स्वात्मनाऽऽत्मनि निष्ठितः ॥14॥
कथं वसिष्ठदेवेन व्यवहारपरः कृतः ।

14–15. Raama attained to the Supreme Yoga and was fixed in the Self by his own self (i.e. his mind was ever absorbed in the Self or Pure Consciousness). How was he made devoted to (or intent on) his affairs (or occupation) by the venerable Vasishtha?

वाल्मीकिरुवाच—Vaalmeeki said:

वसिष्ठः प्रोक्तवान् रामं विश्वामित्रेण चोदितः ॥15॥

15. Vasishtha told Raama (as follows), directed by Visvaamitra:

"राम राम महाबाहो महापुरुष चिन्मय ।
नायं विश्रान्तिकालो हि लोकानन्दकरो भव ॥16॥

16. "Raama! Mighty-armed! Great person! One who is full of Pure Consciousness! This indeed is not the time for repose. Be one who brings happiness to the world (or people).

यावत् लोकपरामर्शो निरूढो नास्ति योगिनः ।
तावत् रूढसमाधित्वं न भवत्येव निर्मलम् ॥17॥

17. As along as the recollection (or consideration) of the world, of a Yogin, is not drawn out (or purged), so long, the stainless state of developed Samaadhi (or absorption in the Pure Undifferentiated Consciousness) does not arise at all.

तस्मात् राज्यादिकार्याणि निर्वर्तय यथाक्रमम् ।
देवकार्यं तथा कृत्वा ततः त्यक्त्वा सुखी भव" ॥18॥

18. Therefore, perform the duties of administration of the kingdom and the like in due order. So also, having accomplished the work of the Deva-s (or the demi-gods), be happy, renouncing (your kingdom and the like) thereafter.

एवं उक्तो वसिष्ठेन रामो दाशरथिः तदा ।
सर्वैषणाविनिर्मुक्तो विनयादिदं अब्रवीत् ॥19॥

19. Thus told by Vasishtha, Raama, the son of Dasaratha, who was freed from all desires, said this out of humility.

"विधिर्वा मे निषेधो वा त्वत्प्रसादात् न विद्यते ।
एवं सत्यपि वाक्यं ते करणीयं मया सदा ॥20॥

20. "On account of your favour (or grace), there is neither rule nor prohibition for me (i.e., in the freedom of Self-realisation I am not bound by precepts and prohibitions). Though it is so, your word (or precept) ought to be carried out by me always.

वेदागमपुराणेषु स्मृतिष्वपि महामुने ।
गुरोः वाक्यं विधिः प्रोक्तो निषेधः तद्विपर्ययः" ॥21॥

21. Great Sage! In the Veda-s, Aagama-s, and Puraana-s and also in the Smrti-s, the word of the spiritual teacher (or the Guru) is declared to be the rule (or precept); that which is contrary to that is the prohibition."

Note: Veda-s are the highest authority, being revealed scriptures. Aagama-s are sacred writings which deal with the practical aspects of religious disciplines. Puraana-s are mostly allegorical in nature though containing many historical narratives. Smrti-s are compositions of sages interpreting the Veda-s and prescribing codes of conduct.

इत्युक्त्वा चरणौ तस्य वसिष्ठस्य महात्मनः ।
शिरस्याधाय सर्वात्मा सर्वान् प्राह दयानिधिः ॥22॥

22. Thus having said, (Raama), the repository of compassion and the Self of all, placing the feet of that high-souled Vasishtha on his head, told all those (assembled):

Note: Prostrating before and touching the feet of the Guru is the traditional honour given by the disciple.

"सर्वे शृणुत भद्रं वो निश्चयेन सुनिश्चितम् ।
आत्मज्ञानात् परं नास्ति गुरोरपि च तद्विदः" ॥23॥

23. "Please hear, all of you, the conclusion arrived at by investigation: There is nothing higher than the knowledge of the Self and the spiritual preceptor knowing that (Self)."

राघवस्य तदा मूर्ध्नि पुष्पवृष्टिः पपात ह ।

24. Then, a shower of flowers verily fell on the head of Raama (from the sky).

एतत्ते सर्वं आख्यातं रामचन्द्रकथानकम् ॥24॥
अनेन क्रमयोगेन भरद्वाज सुखी भव ।
नीरागः तिष्ठ निःशङ्को जीवन्मुक्तः प्रशान्तधीः ॥25॥

24-25. This small story of Sree Raama has been narrated to you

entirely. Bharadvaaja! As a result of this course (or method of spiritual effort), be happy. Remain without passion, free from doubt, liberated while living and with a serene mind.

मोक्षोपायान् इमान् पुण्यान् प्रत्यक्षानुभवार्थदान् ।
बालोऽप्याकर्ण्य तज्ज्ञत्वं याति, का त्वादृशे कथा ॥26॥

26. Having heard these holy means of liberation, producing the fruit of direct perception, even a child goes to the state of the knower of That (Self). What need one say of a person like you?

संवादं शृणुयात् नित्यं यदि रामवसिष्ठयोः ।
सर्वावस्थोऽप्यसौ नूनं मुक्तिमार्गं निगच्छति" ॥27॥

27. If one listens to (or studies) daily, the conversation between Raama and Vasishtha, he certainly enters the path of liberation under all circumstances.

यत् सर्वं खल्विदं ब्रह्म तज्जलानिति च स्फुटम् ।
श्रुत्या ह्युदीर्यते साम्नि तस्मै ब्रह्मात्मने नमः ॥28॥

28. Salutations to That, of the nature of Brahman (or the Supreme Spirit) which is indeed uttered clearly by the Sruti (or the Veda) in the Saaman division as "All this (universe) is verily Brahman (or the Sureme Spirit). From That do all things originate, into That do they dissolve and by That are they sustained."

Note: The reference here is to the first sentence of the fourteenth section of the third chapter, of Chhaandogya Upanishad. The phrase 'tajjalaan' is a compressed expression significantly employed by this Upanishad to bring out the truth that the Supreme Spirit or Brahman is the cause of the birth, dissolution and existence of the Universe, which has no existence apart from it. All this is Brahman alone.

इति श्रीवासिष्ठसंग्रहे ग्रन्थोपसंहारो नाम द्वात्रिंशः सर्गः ॥

Thus ends the Thirty-second Chapter titled "The Conclusion of the Treatise" in the abridgement of Yogavaasishtha.

इति श्रीवासिष्ठसंग्रहाख्यो ग्रन्थः संपूर्णः ।।

Thus ends the work titled "Essence of Yogavaasishtha".

ॐ शांतिः शांतिः शांतिः ।।

OM! Let there be Peace everywhere.

